¶ The Booke of common prayer, and administration

of the Sacramentes, and other Rytes and Ceremonies in the Churche of Englande.

¶ Cum priuilegio Regiæ Maiestatis.

¶ An Almanacke for .xxvi. yeeres.

The yeres of our Lorde.	The golden number.	Sund. letter.	Leape yeere.	Ashwednesday the first day of Lent.	Easter day.
1575	18	B		Febru. 16.	Apryll. 3.
1576	19	A		Marche 7.	22
1577	1	F		February. 20.	7
1578	2	E	G	2	Marche. 30.
1579	3	D		Marche. 4.	April. 19.
1580	4	C		February. 16.	3
1581	5	A		8	Marche. 26.
1582	6	G	B	28	April. 15.
1583	7	F		13	Marche. 31.
1584	8	E		Marche. 4.	Apryl. 19.
1585	9	C		February. 24.	11
1586	10	B	D	16	3
1587	11	A		Marche. 1.	16
1588	12	G		February. 20.	7
1589	13	E		12	Marche. 30.
1590	14	D	F	Marche. 4.	Apryl. 10.
1591	15	C		February. 17.	4
1592	16	B		8	Marche. 26.
1593	17	G		28	Apryll. 15.
1594	18	F	A	13	Marche. 31.
1595	19	E		Marche. 5.	Apryll. 20.
1596	1	D		February. 24.	11
1597	2	B		9	Marche. 27.
1598	3	A	C	Marche. 1.	Apryll. 15.
1599	4	G		February. 21.	8
1600	5	F		5	Marche. 23.

¶ Ianuarie hath .xxxi. dayes

			Morning prayer.		Evening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	A	Newe yeres	Gen.xvii.	Rom.ii.	Deut x.	Colo.ii.
2	b	day.	Gen.i.	Matth.i.	Genes.ii.	Rom.i.
3	c		iii	ii	iiii	ii
4	d		v	iii	vi	iii
5	e		vii	iiii	viii	iiii
6	f	Epiphanie.	Esai.lx.	Luk.iii.	Esa.xlix.	John.ii.
7	g		Gene.ix.	Mat.v.	Gen.xii.	Rom.v.
8	A	Lucian.	xiii	vi	xiiii	vi
9	b		xv	vii	xvi	vii
10	c		xvii	viii	xviii	viii
11	d		xix	ix	xx	ix
12	e	Sol in Aqua.	xxi	x	xxii	x
13	f	Hillari.	xxiii	xi	xxiiii	xi
14	g	Februarii.	xxv	xii	xxvi	xii
15	A		xxvii	xiii	xxviii	xiii
16	b		xxix	xiiii	xxx	xiiii
17	c		xxxi	xv	xxxii	xv
18	d	Prisca.	xxxiii	xvi	xxxiiii	xvi
19	e		xxxv	xvii	xxxvii	i.Cor.i.
20	f	Fabian.	xxxviii	xviii	xxxix	ii
21	g	Agnes.	xl	xix	xli	iii
22	A	Vincent.	xlii	xx	xliii	iiii
23	b		xliiii	xxi	xlv	v
24	c		xlvi	xxii	xlvii	vi
25	d	Cōu.of Paul.	Wisd.v.	Act.xxii.	Wisd.vi.	Act.xxvi.
26	e		Gen. 48.	Mat.23.	Gen. xlix	i.Cor.vii.
27	f		l	xxiiii	Exod.i.	viii
28	g		Exod.ii.	xxv	iii	ix
29	A		iiii	xxvi	v	x
30	b		vii	xxvii	viii	xi
1	c		ix	xxviii	x	xii

my grandfa dyed 1596

		Morning Lesson.	prayer. ii. Lesson.	Euenyng Lesson.	prayer. ii. Lesson.
2 d	Fast.	Exod. xi.	Mark. i.	Exod. xii.	i. Cor. xiii
3 e	Purin. Mary	Wisd. ix	ii	Wisd. xii.	xiiii
4 f	Blasii.	Exod. xiii.	iii	Exod. 14.	xv
5 g		xv	iiii	xvi	xvi
6 a	Agathe.	xvii	v	xviii	ii. Cor. i.
7 b		xix	vi	xx	ii
8 c		xxi	vii	xxii	iii
9 d		xxiii	viii	xxiiii	iiii
10 e		xxxii	ix	xxxiii	v
11 f		xxxiiii	x	Leui. 18.	vi
12 g		Leui. xix.	xi	xx	vii
13 a	Solin piscib.	xxvi	xii	Num. xi.	viii
14 b		Num. xii.	xiii	xiii	ix
15 c	Valentine.	xiiii	xiiii	xvi	x
16 d	Martii.	xvii	xv	xx	xi
17 e		xxi	xvi	xxii	xii
18 f		xxiii	Luk. vi.	xxiiii	xiii
19 g		xxv	vi. i.	xxvii	Galat. i.
20 a		xxx	ii	xxxi	ii
21 b		xxxii	iii	xxxv	iii
22 c		xxxvi	iiii	Deut. i.	iiii
23 d		Deut. ii.	v	iii	v
24 e	Fast.	iiii	vi	v	vi
25 f	D. Matthias.	Wisd. xix	vii	Eccle. i.	Ephes. i.
26 g		Deut. vi.	viii	Deut. vii.	ii
27 a		viii	ix	ix	iii
28 b		x	x	xi	iiii
29 c		xiii	xi	xv	v

				Morning prayer.		Euenyng prayer.	
				i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
30	d			Deut. 16.	Luk. xii.	Deut. 17.	Ephel. vi.
1	e		Cedde.	xviii	xiii	xix	Phyl. i.
2	f			xx	xiiii	xxi	ii
3	g			xxii	xv	xxiiii	iii
4	A			xxv	xvi	xxvi	iiii
5	b			xxvii	xvii	xxviii	Colol. i.
6	c		Perpetue.	xxix	xviii	xxx	ii
7	d			xxxi	xix	xxxii	iii
8	e			xxxiii	xx	xxxiiii	iiii
9	f			Iosue. i.	xxi	Iosue. ii.	i. Thes. i.
10	g			iii	xxii	iiii	ii
11	A		Gregory.	v	xxiii	vi	iii
12	b	Sol in Ariete		vii	xxiiii	viii	iiii
13	c			ix	Iohn. i.	x	v
14	d			xiiii	ii	xxiiii	ii. Thes. i.
15	e		Aprilis.	Iudg. i.	iii	Iudg. ii.	ii
16	f			iii	iiii	iiii	iii
17	g		Edwarde.	v	v	vi	i. Tim. i.
18	A			vii	vi	viii	ii. iii
19	b			ix	vii	x	iiii
20	c		Benedict.	xi	viii	xii	v
21	d			xiii	ix	xiiii	vi
22	e			xv	x	xvi	ii. Tim. i.
23	f			xvii	xi	xviii	ii
24	g		Fast.	Eccle. ii.	xii	Eccle. iii.	iii
25	A	Iuuen. of mar.		Iudg. xix.	xiii	Iudg. xx.	iiii
26	b	D, C,		xxi	xiiii	Ruth. i.	Titus. i.
27	c			Ruth. ii.	xv	iii	ii. iii
28	d			iiii	xvi	i. King. i.	Phile. i.
29	e			i. kyng. ii.	xvii	iii	Hebr. i.
30	f			iiii	xviii	v	ii

¶ Aprili hath.xxx.dayes.

			Morning prayer.		Euening prayer.	
			i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
1	g		i. king. vi.	Iohn. xix.	i. king. vii	Hebr. iii.
2	A		viii	xx	ix	iiii
3	b	Richarde.	x	xxi	xi	v
4	c	Ambrose.	xii	Act. i.	xiii	vi
5	d		xiiii	ii	xv	vii
6	e		xvi	iii	xvii	viii
7	f		xviii	iiii	xix	ix
8	g		xx	v	xxi	x
9	A		xxii	vi	xxiii	xi
10	b		xxiiii	vii	xxv	xii
11	c		xxvi	viii	xxvii	xiii
12	d	Sol in Taure	xxviii	ix	xxix	Iacob. i.
13	e		xxx	x	xxxi	ii
14	f	Wall.	ii. King. i.	xi	ii. king. ii.	iii
15	g		iii	xii	iiii	iiii
16	A		v	xiii	vi	v
17	b	God gaue	vi	xiiii	vii	i. Pet. i.
18	c	a great victorie	ix	xv	x	ii
19	d	Alphege.	xi	xvi	xii	iii
20	e		xiii	xvii	xiiii	iiii
21	f		xv	xviii	xvi	v
22	g		xvii	xix	xviii	ii. Pet. i.
23	A	S. George.	xix	xx	xx	ii
24	b	D. B. 1628	xxi	xxi	xxii	iii
25	c	Mar. Euang	Eccl. viii.	xxii	Eccle. v.	i. Iohn. i.
26	d	my Father	2. king. 23	xxiii	2. king. 24	ii.
27	e	dyed 1625.	3. King. i.	xxiiii	3. king. 2.	iii
28	f		iii	xxv	viii	iiii
29	g		v	xxvi	vi	v
30	A		vii	xxvii	viii	2. 3. Ioh.

			Morning. prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson.
1	b	Phil. & Jacob	Eccle. vii.	Acte. viii.	Eccle. ix.	Judas. i.
2	c		3. king. ix.	xviii.	iii. king. x.	Rom. i.
3	d	Inuention of	xi.	Math. i.	xii	ii
4	e	the crosse.	xiii	ii	xiiii	iii
5	f		xv	iii	xvi	iiii
6	g	John Euang.	xvii.	iiii	xviii	v
7	A		xix	v	xx	vi
8	b		xxi	vi	xxii	vii
9	c		4. king i.	cii	4. king. ii.	viii
10	d		iii	viii	iiii	ix
11	e		v	ix	vi	x
12	f	Sol in Gem.	vii	x	viii	xi
13	g		ix	xi	x	xii
14	A		xi	xii	xii	xiii
15	b		xiii	xiii	xiiii	xiiii
16	c	Iunii.	xv	xiiii	xvi	xv
17	d		xvii	xv	xviii	xvi
18	e		xix	xvi	xx	1. Toz. i.
19	f	Dunstane.	xxi	cvii	xxii	ii
20	g		xxiii	cviii	xxiiii	iii
21	A		xxv	xix	i. Esd. i.	iiii
22	b		i. Esd. iii	xx	iiii	v
23	c		v	xxi	vi	vi
24	d		vii	xxii	ix	vii
25	e		ii. Esd. i.	xxiii	ii. Esd. ii.	viii
26	f	Augustine.	iiii	xxiiii	v	ix
27	g		vi	xxv	viii.	x
28	A		ix	xxvi	x	xi
29	b		xiii	xxvii	Hester. i.	xii
30	c		Hest. ii.	xxviii	iii	xiii
30	d	May Wat	iiii	Marke. i.	v	xiiii

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	e		Hest. vi.	Mark. ii.	Hest. vii.	i. Cor. xv.
2	f		viii	iii	ix	xvi
3	g	Nichomede.	Job. i.	iiii	Job. ii.	ii. Cor. i.
4	a		iii	v	iiii	ii
5	b	Boniface.	v	vi	vi	iii
6	c		vii	vii	viii	iiii
7	d		ix	viii	x	v
8	e		xi	ix	xii	vi
9	f		xiii	x	xiiii	vii
10	g		xv	xi	xvi	viii
11	a	Barnab. apo.	Eccle. x.	Act. xiiii.	Eccle. xii.	Act. xv.
12	b	Sol in Canc:	Jo. 17. 18.	Mar. xii.	Job. xix.	ii. Cor. xi.
13	c	Solsti. estiuū.	xx	xiii	xxi	x
14	d	Julii.	xxii	xiiii	xxiii	xi
15	e		xxiiii. xxv.	xv	xxvi. xxvii.	xii
16	f		xxviii	xvi	xxix	xiii
17	g		xxx	Luke. i.	xxxi	Galat. i.
18	a		xxxii	ii	xxxiii	ii
19	b		xxxiiii	iii	xxxv	iii
20	c	Edwarde.	xxxvi	iiii	xxxvii	iiii
21	d		xxxviii	v	xxxix	v
22	e		xl	vi	xli	vi
23	f	Fast.	xlii	vii	Prou. i.	Ephe. i.
24	g	John Bapt	Mal. iii.	Mat. iii.	Mal. iiii.	Mat. 14.
25	a		Prou. ii.	Luk. viii.	Prou. iii.	Ephe. ii.
26	b		iiii	ix	v	iii
27	c		vi	x	vii	iiii
28	d		viii	xi	ix	v
29	e	Fast. S. Peter ap	Eccle. xv.	Act. iii.	Eccle. xix.	Act. iiii.
30	f		Prou. x.	Luke. xii.	Prou. xi.	Ephe. v.

				Morning prayer.		Euening prayer.	
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson.
1	g		Visita. Marie	Ezou. xli	Luk. xiii.	Ezo. xiii.	Phil. i.
2	a			xliii	xliii	xv	ii
3	b		Martin.	xlvi	xv	xvii	iii
4	c			xlviii	xvi	xix	iiii
5	d			xx	xvii	xxi	Colos. i.
6	e		Dogge dayes	xxii	xviii	xxiii	ii
7	f			xxiiii	xix	xxv	iii
8	g			xxvi	xx	xxvii	iiii
9	a			xxviii	xxi	xxix	i. Thes. i.
10	b			xxxi	xxii	Eccle. i.	ii
11	c			Eccle. ii.	xxiii	iii	iii
12	d		Sol in Leon.	iiii	xxiiii	v	iiii
13	e			vi	Iohn. i.	vii	v
14	f			viii	ii	ix	ii. The. i.
15	g		Swithune.	x	iii	xi	ii
16	a		Augustii.	xii	iiii	Iere. i.	iii
17	b			Iere. ii.	v	iii	i. Tim. i.
18	c			iiii	vi	v	ii. iii.
19	d			vi	vii	vii	iiii
20	e		Margaret.	viii	viii	ix	v
21	f			x	ix	xi	vi
22	g		Magdalen.	xii	x	xiii	ii. Tim. i.
23	a			xiiii	xi	xv	ii
24	b		Fast.	xvi	xii	xvii	iii
25	c		Iames Apost	Eccl. xi.	xiii	Eccle. 23.	iiii
26	d		Anne.	Iere. 18.	xiiii	Iere. xix.	Titus. i.
27	e			xx	xv	xxi	ii. iii.
28	f			xxii	xvi	xxiii	Phile. i.
29	g			xxiiii	xvii	xxv	Hebr. i.
30	a			xxvi	xviii	xxvii	ii
30	b			xxviii	xix	xxix	iii

			Morning	prayer.	Euening	prayer.
			.Leſſon.	ii.Leſſon.	i.Leſſon.	ii.Leſſon.
1	c	Lammas.	Iere.xxx.	Iob.xx.	Iere.xxxi	Heb.iiiii
2	d		xxxii.	xxi	xxxiii	v
3	e		xxxiiii	Acts.i.	xxxv	vi
4	f		xxxvi.	ii	xxxvii	vii
5	g		xxxviii	iii	xxxix	viii
6	a	Tranſfigura.	xl.	iiii	xli	ix
7	b	Name of Ieſ.	xlii	v	xliii	x
8	c		xliiii	vi	xlv.xlvi	xi
9	d		xlvii	vii	xlviii	xii
10	e	Laurence.	xlix	viii	l	xiii
11	f		li	ix	lii	Iacob.i.
12	g	Sol in virgine	Lamen.i.	x	Lamē. ii.	ii
13	a		iii	xi	iiii	iii
14	b	Septembris.	v	xii	Ezech. ii.	iiii
15	c		Ezech.iii.	xiii	vi	v
16	d		vii	xiiii	xiii.	i. Pet.i.
17	e	Dog daies end	xiiii	xv	xviii	ii
18	f		xxviii	xvi	xxxiiii	iii
19	g		Dani.i.	xvii	Dan.ii.	iiii
20	a		iii	xviii.	iiii	v
21	b		v	xix	vi	ii.Pet.i.
22	c		vii	xx	viii	ii
23	d	Fast.	ix	xxi	x	iii
24	e	Barthо. Apo	Ecc.xxv.	xxii	Eccl.xxix	i. Iohn.i.
25	f		Dan.xi.	xxiii	Dan.xii.	ii
26	g		xiii	xxiiii	xiiii	iii
27	a		Osee.i.	xxv	Osee.2.3	iiii
28	b	Auguſtine.	iiii	xxvi	v. vi	v
29	c	Bebea et Io.	vii	xxvii	viii.	ii.3.Ioh.
30	d		ix	xxviii	x	Iude.i.
30	e		xi.	Math.i.	xii	Roma.i.

			Morning prayer.		Euening prayer.	
			i. Lesson	ii. Lesson.	i. Lesson.	ii. Lesson.
1	f	Gyles.	Osee. 13.	Mat. ii.	Osee. 14.	Rom. ii.
2	g		Joel. i.	iii	Joel. ii.	iii
3	A		iii	iiii	Amos. i.	iiii
4	b		Amos. ii.	v	iii	v
5	c		iiii	vi	v	vi
6	d		vi	vii	vii	vii
7	e		vii	viii	ix	viii
8	f	Nati. of our Ma.	Abdi. i.	ix	Jonas. i.	ix
9	g		Jona. 2. 3	x	iiii	x
10	A		Mich. i.	xi	Mich. ii.	xi
11	b		iii	xii	iiii	xii
12	c	Solin Libra.	v	xiii	vi	xiii
13	d		vii	xiiii	Naum. i	xiiii
14	e	Holy crosse.	Naum. ii	xv	iii	xv
15	f	Aequinoctiũ	Abacuc. i.	xvi	Abac. ii.	xvi
16	g	Autumnale.	iii	xvii	Soph. i.	i. Cor. i.
17	A		Soph. ii.	xviii	iii	ii
18	b		Agge. i.	xix	Agge. ii.	iii
19	c		Zacha. i.	xx	Zach. 2. 3.	iiii
20	d	Fast.	iiii. v.	xxi	vi	v
21	e	S. Matthew	Eccle. 35.	xxii	Eccle. 38.	vi
22	f		Zach. vii.	xxiii	Zach. viii.	vii
23	g		ix	xxiiii	x	viii
24	A		xi	xxv	xii	ix
25	b		xiii	xxvi	xiiii	x
26	c	Cipian.	Mala. i.	xxvii	Mala. ii.	xi
27	d		xii	xxviii	iiii	xii
28	e		Tobi. i.	Mark. i.	Tobi. ii.	xiii
29	f	S. Michael.	Eccl. 39.	ii	Eccl. 44.	xiiii
30	g	Hierome.	Tobi. iii.	iii	Tob. iiii.	xv

October hath, xxxi, dayes.

			Morning	prayer.	Euening	prayer.
			ii. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
1	g	Remige.	Tobi. v.	Mar. iiii.	Tobi. vi	1. Cor. 16.
2	b		vii	v	viii	2. Cor. i.
3	c		ix	vi	x	ii
4	d		xi	vii	xii	iii
5	e		xiii	viii	xiiii	iiii
6	f	Fayth.	Judi. i.	ix	Judic. ii.	v
7	g		iii	x	iiii	vi
8	g		v	xi	vi	vii
9	b	Dennis.	vii	xii	viii	viii
10	c		ix	xiii	x	ix
11	d		xi	xiiii	xii	x
12	e	Sol in Scorp	xiii	xv	xiiii	xi
13	f	Edwarde.	xv	xvi	xvi	xii
14	g		Wisd. i.	Luk. di. i.	Wisd. ii.	xiii
15	g		iii	di. i.	iiii	Galat. i.
16	b	Nouembris.	v	ii	vi	ii
17	c	Etheldrede.	vii	iii	viii	iii
18	d	Luke Euang.	Eccle. li.	iiii	Job. i.	iiii
19	e		Wisd. ix.	v	Wisd. x.	v
20	f		xi	vi	xii	vi
21	g		xiii	vii	xiiii	Ephe. i.
22	g		xv	viii	xvi	ii
23	b		xvii	ix	xviii	iii
24	c		xix	x	Eccle. i.	iiii
25	d	Chrispine.	Eccle. ii.	xi	iii	v
26	e	my aunt	xii	xii	v	vi
27	f	Fast. ma	vi	xiii	vii	Phil. i.
28	g	Simō & Jud	Jo. 24. 25	xiiii	Job. 42.	ii
29	g		Eccle. 8.	xv	Eccle. ix.	iii
30	b		x	xvi	xi	iiii
30	c	Fast.	xii	xvii	xiii	Coloss. i.

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			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	d	All Saintes.	Wisd. 3.	He. 11. 12.	Wisd. 5.	Apoc. xix.
2	e		Eccle. 14.	Luk. 18.	Eccle. 15.	Tolos. ii.
3	f		xvi	xix	xvii	iii
4	g		xviii	xx	xix	iiii
5	A		xx	xxi	xxi	i. Thes. i.
6	b	Leonarde.	xxii	xxii	xxiii	ii
7	c		xxiiii	xxiii	xxv	iii
8	d		xxvii	xxiiii	xxviii	iiii
9	e		xxix	John. i.	xxx	v
10	f		xxxi	ii	xxxii	ii. Thes. i.
11	g	S. Martin.	xxxiii	iii	xxxiiii	ii
12	A	Sol in Sagit.	xxxv	iiii	xxxvi	iii
13	b	Wyce.	xxxvii	v	xxxviii	i. Tim. i.
14	c	Decembris.	xxxix	vi	xl	ii. iii
15	d	Machute.	xli	vii	xlii	iiii
16	e		xliii	viii	xliiii	v
17	f	Elizabeth be-	xlv	ix	xlvi	vi
18	g	gan her raign	xlvii	x	xlviii	ii. Tim. i.
19	A		xlix	xi	l	ii
20	b	Edmund king	li	xii	Baruc. i.	iii
21	c		Baruc. 2.	xiii	iii	iiii
22	d	Cycelie.	iiii	xiiii	v	Titus. i.
23	e	Clement.	vi	xv	Esai. i.	ii. iii.
24	f		Esai. ii.	xvi	iii	Phile. i.
25	g	Katherine.	iiii	xvii	v	Hebr. i.
26	A		vi	xviii	vii	ii
27	b		viii	xix	ix	iii
28	c		x	xx	xi	iiii
29	d	Fast.	xii	xxi	xiii	v
30	e	Andrew apo.	Prou. xx.	Act. i.	Pro. xxi.	vi

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
1	f		Esai. 14.	Act. ii.	Esai. xv.	Hebr. vii.
2	g		xvi	iii	xvii	viii
3	A		xviii	iiii	xix	ix
4	b		xx. xxi.	v	xxi	x
5	c		xxiii	vi	xxiiii	xi
6	d	Nicholas.	xxv	vi. vii.	xxvi	xii
7	e		xxvii	vi. vii.	xxviii	xiii
8	f	Concep. Ma.	xxix	viii	xxx	Iames. i.
9	g		xxxi	ix	xxxii	ii
10	A		xxxiii	x	xxxiiii	iii
11	b		xxxv	xi	xxxvi	iiii
12	c	Sol in Capri	xxxvii	xii	xxxviii	v
13	d	Lucie.	xxxix	xiii	xl	i. Pet. i.
14	e	Januarii.	xli	xiiii	xlii	ii
15	f		xliii	xv	xliiii	iii
16	g	O sapientia.	xlv	xvi	xlvi	iiii
17	A		xlvii	xvii	xlviii	v
18	b		xlix	xviii	l	ii. Pet. i.
19	c		li	xix	lii	ii
20	d	Fast	liii	xx	liiii	iii
21	e	Thomas apo.	Prou. 23.	xxi	Psa. 24.	i. Iohn. i.
22	f		Esai. lv.	xxii	Esai. lvi.	ii
23	g		lvii	xxiii	lviii	iii
24	A	Fast.	lix	xxiiii	lx	iiii
25	b	Christmas.	Esai. ix.	Luk. 22.	Esai. vii.	Tit. iii.
26	c	S. Steuen.	Psa. 28.	Act. 6. 7.	Eccl. iiii.	Act. vii.
27	d	Saint Iohn.	Eccle. 5.	Apoc. i.	Eccl. vi.	Apoc. 22.
28	e	Innocentes.	Iere. 31.	Act. xv.	Wisd. i.	i. Iohn. v.
29	f		Esai. lxi.	xxvi	Esai. 62.	i. Ioh.
30	g		lxiii	xxvii	lxiiii	iii. Ioh.
30	A	Siluester.	lxv	xxviii	lxvi	Iude. i.

The table for the order of the pſalmes to be ſayde at Mornyng and Euenyng prayer.

	Mornyng prayer.	Euenyng prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l. li. lii.	liii.liiii.lv.
xi	lvi.lvii. lviii.	lix. lx. lxi.
xii	lxii.lxiii. lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii. lxxxiii. 84. 85.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii. xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi. cxvii.cxviii.	cxix. Jnde.iiii.
xxv	Jnde.v.	Jnde. iiii.
xxvi	Jnde.v.	Jnde. iiii. (131.
xxvii	cxx.121.122.123.124. 125.	126.127.128.129.130.
xxviii	cxxxii.cxxxiii.cxxxiiii.135.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv.cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ Proper Lessons to be read for the first Lessons, both at Morning and Euening prayer, on the Sundayes throughout the yere, and for some also the seconde Lessons.

Sundayes of Aduent.	¶ Mattens.	¶ Euensong
The first.	Esai.i.	Esai.ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Christmas.		
The first.	Esai.xxxvii.	Esai. xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The first.	Esai.xliiii.	Esai.xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuagesima.	Gene.i.	Gene.ii.
Sexagesima.	Gene.iii.	vi.
Quinquagesi.	Gene.ix.	xii.
¶ Lent.		
First Sunday.	Gene.xix.	Gen.xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix	xlii.
iiii.	xliii.	xlv.

	¶ Mattens.	¶ Euensong.
v.	Exod.iii.	Exod.v.
vi.	ix.	x.
¶ Easter day.		
i. Lesson.	Exod.xii.	Exod.xiiii.
ii. Lesson.	Rom.vi.	Actes.ii.

¶ Sundayes after Easter.

The first.	Num.xvi.	Num.xxii.
ii.	xxiii.	xxv.
iii	Deut.iiii.	Deut.v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Ascention day.	Deut.xii.	Deut.xiii.
Whitsunday.		
i. Lesson.	Deut.xvi.	Wisd.i.
ii. Lesson.	Actes.x. Then Peter opened his mouth.&c.	Actes.ix. It fortuned.&c. vnto. After these.
Trinitie sunday		
i. Lesson.	Gen.xviii.	Josue.i.
ii. Lesson.	Matth.iii.	

¶ Sundayes after Trinitie.

	¶ Mattens.	¶ Euensong.
First Sunday.	Josue.x.	Josue.xxiii.
ii.	Judic.iiii.	Judic.v.
iii.	i.King.ii.	i.Kinges.iii.
iiii.	xii.	xiii.
v.	xv.	xvi.
vi.	ii.King.xii.	ii.Kinges.xxi.
vii.	xxii.	xxiiii.
viii.	iii.King.xiii.	iii.kinges.xvii.
ix.	xviii.	xix
x.	xxi.	xxii.

Sundayes after Trinitie.	¶ Mattens.	¶ Euensong.
xi.	iiii. King. v.	iiii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xviii.
xiiii.	Jeremie. v.	Jerem xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezechiel. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Daniel. iii.	Daniel vi.
xx.	Joel. ii.	Miche. vi.
xxi.	Abacuc. ii.	Prouerbes. i.
xxii.	Prouerbes. ii.	iii.
xxiii.	xi.	xii.
xxiiii.	Prouerbes. xiii.	Prouerbes. xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	¶ Mattens.	¶ Euensong.
Saint Andrew.	Prou. xx.	Prou. xxi.
Saint Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christe.		
i. Lesson.	Esai. ix.	Esai. vii. God spake once agayne to Achas.
ii. Lesson.	Luke. ii vnto. And vnto men of good wyll.	Titus. iii. The kindnesse and loue. &c.

	¶ Mattens.	¶ Euensong.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Actes. vi. vii. Steuen full of fayth. &c. vnto. And when. xl. yeres. &c.	Actes. vii. And when. xl yeres where. &c. vnto. Steuen full. &c.
Saint John.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apocal. i.	Apocal. xxii.
Innocentes.	Iere. xxxi. vnto. Moreouer I heard Ephraim	Wisd. i.
Circumcision.		
i. Lesson.	Genesis. xvii.	Deut. x. And nowe Israel. &c.
ii. Lesson.	Rom. ii.	Coloss. ii.
Epiphanie.		
i. Lesson.	Esai xl.	Esai. xlix.
ii. Lesson.	Luke. iii. vnto. So that he was suppoſed to be the ſonne of Joſeph.	Iohn. ii. vnto. After this he went to Capernaum.
Conuertion of Saint Paul.		
i. Lesson.	Wisd. v.	Wisd. vi.
ii. Lesson.	Act. xxii. vnto. They heard hym.	Actes. xxvi.
Purification of Marie.	Wisd. ix.	Wisd. xii.
S. Matthie.	Wisd. xix.	Eccle. i.
Annuntiation of Marie.	Eccl. ii.	Eccle. iii.

	¶ Mattens.	¶ Euensong.
Wednesday before Easter.	Osee.xi.ii.	Osee.xiiii.
Thursday before Easter.	Dan.ix.	Iere.xxxi.
Good Fryday.	Gene.xxii.	Esai.liii.
Easter euen.	Zacha.ix.	Exod.xiii.
Munday in Easter weeke.		
i. Lesson.	Exod.xvi.	Exod.xvii.
ii. Lesson.	Mat.xxviii.	Actes.iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod.xx.	Exod.xxxii.
ii. Lesson.	Luk.24.vnto. And beholde two of them.	i. Cor.xv.
Saint Marke.	Eccle.xii.	Eccle.v.
Philip & Jacob	Eccle.vii.	Eccle.ix.
Ascention day.	Deut.x.	iiii. King.ii.
Munday in whitsun weeke.		
i. Lesson.	Gen.xi.vnto. These are the generations of Sem.	Num.xi. Gather vnto me.&c. vnto. Moses and the.
ii. Lesson.	i. Cor.xiii.	
Tuesday in whitsun weeke.	i. King.xix. Dauid came to Saul.	Deut.xxx.
S. Barnabe.		
i. Lesson.	Eccle.x.	Eccle.xii.
ii. Lesson.	Actes.xiiii.	Act.xv.vnto. After certayne.

	¶ Mattens.	¶ Euensong.
S. Iohn Bapt.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Mat. xiiii. vnto. When Iesus hearde.
Saint Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes. iii.	Actes. iiii.
S. Iames.	Eccle. xxi.	xxiii.
S. Barthelom.	xxv.	xxix.
S. Matthewe.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliiii.
Saint Luke.	Eccle. li.	Iob. i.
Simon & Iude.		
i. Lesson.	Iob. 24. 25.	xlii.
All Saintes.		
i. Lesson.	Wisd. iii. vnto. Blessed is rather the. &c.	Wisd. v. vnto. His ielousie. also.
ii. Lesson.	Heb. xi. xii. Saintes by fayth. vnto. yf you endure chastenyng.	Apoc. xix. vnto. And I sawe an angell stande.

¶ Proper Pſalmes on certayne dayes.

	¶ Mattens.	¶ Euenſong
Chriſtmas day.	Pſalm. xix.	lxxxix
	xlv.	cx
	lxxxv.	cxxxii
Eaſter day.	ii.	cxiii.
	lvii.	cxiiii.
	cxi.	cxviii.
Aſcention day.	viii.	xxiiii.
	xv.	lxviii.
	xxi.	cviii.
Whitſunday.	xlv.	ciiii.
	lxvii.	cxlv.

The Table and Kalender, expressyng the order of the Psalmes & Lessons, to be sayde at Morning and Euening prayer throughout the yeere, except certayne proper Feastes, as the rules folowyng more playnely declare.

¶ The order howe the Psalter is appoynted to be read.

The Psalter shalbe read through once euery moneth, and because that some monethes be longer then some other be, it is thought good to make them euen by this meanes. To euery moneth shalbe appoynted, as concernyng this purpose, iust. xxx. dayes.

And because January and March hath one day aboue the sayde number: & February whiche is placed betweene them both, hath only. xxviii. dayes, February shall borowe of eyther of the monethes of January and March one day: And so the Psalter whiche shalbe read in February, must begyn at the last day of January, and ende the first day of March.

And where as May, July, August, October, and December, hath. xxxi. dayes apeece, it is ordered that the same Psalmes shalbe read the last day of the sayde monethes, which were read the day before, so that the Psalter may begyn the first day of the next moneth ensuyng.

Nowe to knowe what Psalmes shalbe read euery day, loke in the Kalender the number that

is appoynted for the Psalmes, and then fynd the same number in this table, and vpon that number shall you see what Psalmes shalbe sayde at Mornyng and Euenyng prayer.

And where the. Cxix. Psalme is diuided into xxii. portions, and is ouerlong to be read at one tyme: It is so ordered, that at one tyme shal not be read aboue foure or fyue of the sayd portions, as you shal perceiue to be noted in this table following.

And here is also to be noted, that in this table, and in all other partes of the seruice, where any Psalmes are appoynted, the number is expressed after the great Englyshe Byble which from the.ix. Psalme. vnto the. cxlvii. folowyng the diuision of the Hebrues, dooth varye in number from the common Latine translation.

These to be obserued for holy dayes, and none other.

That is to say: Al Sundayes in the yeere.
The dayes of the feastes of the Circumcision.
Of the Epiphanie.
Of the Purification of the blessed virgin.
Of saint Matthie the Apostle.
Of the Annunciation of the blessed virgin.
Of saint Marke the Euangelist.
Of saint Philip and Jacob the Apostles.
Of Thassention of our Lorde Jesus Christe.
Of the natiuitie of saint John Baptist.
Of saint Peter the Apostle.
Of saint James the Apostle.
Of saint Bartholomewe the Apostle.
Of saint Matthewe the Apostle.
Of saint Michael the Archangel.
Of saint Luke the Euangelist.
Of al saintes.
Of saint Andrewe the Apostle.
Of saint Thomas the Apostle.
Of the Natiuitie of our Lorde.
Of saint Steuen the Martyr.
Of saint John the Euangelist.
Of the holy Innocentes.
Munday and Tuesday in Easter weeke.
Munday and Tuesday in Whitsun weeke.

A Rule to knowe when any Tearme beginneth and endeth.

EIght dayes before any Tearme be, the Exchequer openeth for certayntie, excepte Trinitie Tearme, which is open but foure dayes before.

Hyllarie Tearme beginneth the.xxiii. day of Januarie (yf it be not Sunday:) If it be Sunday, then the next day after, and endeth the.xii. of February.

Easter Tearme begynneth. xvii. dayes after Easter, and endeth foure dayes after the Ascention day.

Trinitie Tearme begynneth the next day after Corpus Christi day, and endeth the Wednesday fortnyght after.

Michaelmas Tearme beginneth the. ix. day of October, yf it be not Sunday, and endeth the xxviii. day of Nouember.

Here was neuer any thyng by the wytte of man ſo wel deuiſed, or ſo ſure eſtabliſhed, whiche in cõtinuance of time hath not been corrupted: As (among other thynges) it may playnely appeare by the common prayers in the Church, commonly called deuine ſeruice. The firſt original & ground wherof, yf a man would ſearch out by the auncient fathers, he ſhall finde that the ſame was not ordeyned but of a good purpoſe, and for a great aduauncement of godlyneſſe. For they ſo ordered the matter, that all the vvhole Byble (or the greateſt part therof) ſhoulde be read ouer once in the yeere, entendyng thereby that the Cleargie, and ſpecially ſuche as were Miniſters of the congregation, ſhoulde by often readyng and meditation of Gods worde, be ſtyrred vp to godlyneſſe themſelues, and be more able to exhorte other by wholſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by daylye hearyng of holye ſcripture read in the Churche) ſhoulde continuallye profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But theſe many

yeeres

yeeres passed, this godly and decente order of the auncient fathers, hath ben so altered, broken, and neglected, by planting in vncertayne stories, legendes, respondes, verses, vaine repetitions, commemorations, and synodalles, that commonly when any booke of the Byble was begun, before three or foure Chapters were read out, all the rest are vnread. And in this sorte the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: But they were onlye begun, and neuer read through. After a lyke sort were other bookes of holy scripture vsed. And moreouer, wheras saint Paul woulde haue such language spoken to the people in the Churche, as they myght vnderstande, and haue profite by hearyng the same: The seruice in this Church of Englande (these many yeres) hath ben read in Latine to the people, whiche they vnderstoode not, so that they haue hearde with theyr eares onlye, and theyr harte, spirite, and mynde haue not ben edified thereby. And furthermore, notwithstandyng that the auncient fathers haue diuided the Psalmes into seuen portions, whereof euerye one was called a Nocturne, nowe of late tyme a fewe of them haue been dayly sayde, and oft repeated, and the rest vterlye omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaunginges of the seruice, was the cause that to turne the booke only, was so harde and intricate a matter, that many tymes there was more businesse to fynde out what

should

ſhoulde be read, then to reade it when it was neſſ
founde out. Theſe inconueniences therfor er
conſydered, here is ſet foorth ſuch an order, Fu
whereby the ſame ſhalbe redreſſed. And for nee
redyneſſe in this matter, here is drawen out a ſeru
Kalender for that purpoſe, whiche is playne me
and eaſie to be vnderſtanded, wherin (ſo much gre
as may be) the readyng of holye ſcriptures is hau
ſo ſet foorth, that all thynges ſhalbe done in be
order, without breakyng one peece thereof Ch
from another. For this cauſe be cutte of An- Sal
themes, Reſpondes, Inuitatories, & ſuch lyke vſ
thinges as did breake the continual courſe of Ly
the reading of the ſcripture. Yet becauſe there wh
is no remedy, but that of neceſſitie there muſt an
be ſome rules: therfore certaine rules are here be
ſet foorth, which as they be fewe in number, th
ſo they be plaine & eaſie to be vnderſtanden. o
So that here you haue an order for prayer, as b
touchyng the reading of holy ſcripture, much v
agreeable to the mynde and purpoſe of the t
olde fathers, & a great deale more profitable r
& commodious, then that whiche of late was
vſed. It is more profitable, becauſe here are
left out many thynges, whereof ſome be vn-
true, ſome vncertayne, ſome vayne and ſuper-
ſtitious, and is ordeyned nothyng to be read
but the very pure woorde of God, the holye
ſcriptures, or that which is euidently groun-
ded vpon the ſame, & that in ſuch a language
and order, as is moſt eaſie and playne, for the
vnderſtandyng both of the readers & hearers.
It is alſo more cõmodious, both for the ſhort-

neſſe

neſſe therof, and for the plaineneſſe of the or-
der, and for that the rules be fewe and eaſie.
Furthermore, by this order the Curates ſhal
neede no other bookes for theyr publique
ſeruice, but this booke & the Byble: By the
meanes whereof, the people ſhal not be at ſo
great charges for bookes, as in times paſt they
haue ben. And where heretofore there hath
been great diuerſitie in ſaying and ſyngyng in
Churches within this Realme, ſome folowing
Saliſburie vſe, ſome Herforde vſe, ſome the
vſe of Bangor, ſome of Yorke, and ſome of
Lyncolne: Nowe from hencefoorth all the
whole Realme ſhall haue but one vſe. And yf
any woulde iudge this way more paynefull,
becauſe that al thynges muſt be read vpon
the booke, wheras before by the reaſon of ſo
often repetition they could ſay many thinges
by hart: If thoſe men wyll way theyr labour
with the profite and knowledge which dayly
they ſhal obtayne by reading vpon the booke,
they wyll not refuſe the payne, in conſyderatiō of the great profite that ſhal enſue therof.

And foraſmuch as nothyng can almoſt be
ſo playnely ſet foorth, but doubtes may ryſe
in the vſe and practiſyng of the ſame: To ap-
peaſe al ſuche diuerſitie (yf any aryſe) and for
the reſolution of al doubtes concernyng the
maner howe to vnderſtande, doo, and execute
the thynges conteyned in this booke, the par-
ties that ſo doubt, or diuerſly take any thing,
ſhal alvvay reſort to the Biſhop of the Dioces,
vvho by his diſcretion ſhal take order for the
quietyng

quietyng and appeasyng of the same, so th
the same order be not contrary to any thyn
conteyned in this booke. And yf the Bishop
the Dioces be in any doubt, then he may sen
for the resolution thereof to the Archbyshop

Though it be appoynted in the aforewry
ten Preface, that all thynges shalbe read an
songue in the Englishe tongu
to the ende that the congregation maye b
thereby edified: yet it is not meant, but whe
men say Mornyng and Euenyng prayer pr
uately, they may say the same in any languag
that they them selues do vnderstande.

And all Priestes and Deacons shalbe bound
to say dayly the Morning and Euening prayer
eyther priuately or openly, except they be le
by preaching, studiyng of deuinitie, or by som
other vrgent cause.

And the Curate that ministreth in euery Pa
ryshe Churche or Chappel, being at home, and
not beyng otherwyse reasonably letted, shal
say the same in the Paryshe Churche or
Chappell where he ministreth, and
shall toll a Bell thereto a con-
ueni ent tyme before he
begyn, that such as
be dispo-
sed
may come to heare Gods
woorde, and to
pray with
him.

The

¶ The order where Mornyng and Euenyng *prayer shalbe vsed and sayde.*

¶ The Mornyng and Euenyng prayer shalbe vsed in the accustomed place of the Churche, Chappel, or Chauncell, except it shalbe otherwise determined by the Ordinary of the place. And the Chauncels shal remayne as they haue doone in tymes past.

¶ And here is to be noted, that the Minister at the tyme of the Communion, and at al other tymes, in his ministration, shal vse such ornamentes in the Churche, as were in vse by aucthoritie of Parliament, in the seconde yeere of the raigne of kyng Edwarde the first, according to the Acte of Parliament.

¶ An order for Mornyng prayer dayly throughout the yere.

¶ At the begynnyng both of Mornyng prayer, and lykewyse of Euenyng prayer, the Minister shall reade with a loude voyce, some one of these sentences of the scriptures that folowe. And then he shall say that whiche is wrytten after the sayde sentences.

Ezech.xviii. AT what time so euer a sinner doth repent him of his sinne from the bottome of his hart, I wyl put al his wickednes out of my remembraunce, saith the Lord.

Psalm.li. I do know mine owne wickednes: & my sinne is alway agaynst me.

Psalm.li. Turne thy face away from our sinnes, & Lorde, and blot out all our offences.

Psalm.li. A sorowfull spirite is a sacrifice to God, despise not (O Lorde) humble and contrite harte.

Ioel.ii. Rent your hartes, and not your garmentes and turne to the Lorde your God: because he is gentle and mercifull, he is pacient, and of much mercie, and suche a one that is sorie for your afflictions.

Dani.vi. To thee (O Lord God) belongeth mercy and forgeuenesse, for we haue gone awaye from thee and haue not hearkened to thy voyce, wherby we myght walke in thy lawes whiche thou hast appoynted for vs.

Ierem.ii. Correcte vs, O Lorde, and yet in thy iudgement: not in thy furie, lest we shoulde be consumed, and brought to nothyng.

Math.iii. Amende your lyues, for the kyngdome of God is at hande.

Luke.xv. I wil goe to my father, and say to him, Father I haue sinned agaynst heauen, and agaynst thee I am no more worthy to be called thy sonne.

Psal.cxlii. Enter not into iudgemente with thy seruaun-

te

es, O Lorde: for no fleshe is ryghteous in thy
yght.

If we say that we haue no sinne, we deceyue ur selues, and there is no trueth in vs. i. Iohn. i.

DEarely beloued brethren, the scripture moo ueth vs in sundry places to acknowledge and onfesse our manyfolde synnes and wickednesse, nd that we should not dissemble nor cloke them efore the face of almyghtie God our heauenlye ather, but confesse them with an humble, lowly, enitent, and obedient hart, to the ende that we ay obteyne forgeuenesse of the same, by his in nite goodnesse and mercie. And although we ught at al tymes humblye to acknowledge our ynnes before God, yet ought we most cheefely so o doo when we assemble and meete together, to ender thankes for the great benefytes that we aue receyued at his handes, to set forth his most oorthye prayse, to heare his most holy woorde, nd to aske those thynges which be requisite and ecessary aswel for the body as the soule. Wherefore I pray and beseeche you, as many as be here present, to accompanie me with a pure harte and humble voyce, vnto the throne of the heauenlye grace, saying after me.

A generall confession to be said of the whole congregation, after the Minister, kneelyng.

ALmyghtie and moste mercyfull father, we haue erred and strayed from thy wayes lyke lost sheepe, we haue followed too muche the deuises and desyres of our owne hartes. We haue

offended agaynſt thy holy lawes. We haue l
vndoone thoſe thynges whiche we ought to ha
doone, and we haue doone thoſe thynges whic
we ought not to haue doone, & there is no heal
in vs, but thou O Lorde haue mercie vppon
miſerable offenders. Spare thou them, O Go
whiche confeſſe their faultes, reſtore thou the
that be penitent, accordyng to thy promiſes d
clared vnto mankinde, in Chriſt Ieſu our Lor
And graũt, O moſt merciful father, for his ſak
that we may hereafter lyue a godly, ryghteous,
ſober lyfe, to the glorie of thy holy name, Amen

The abſolution to be pronounced by the
Miniſter alone.

ALmightie God, the father of our Lorde Ie
ſus Chriſte, whiche delyreth not the death
a ſynner, but rather that he may turne fro
his wickednesſe, and lyue, and hath geuen powe
and commaundement to his miniſters, to declar
and pronounce to his people being penitent, th
abſolution and remiſſion of their ſinnes, he pa
doneth and abſolueth all them whiche truely re
pent, and vnfaignedly beleeue his holy Goſpel
Wherefore we beſeche hym to graunt vs true re
pentaunce, & his holy ſpirite, that thoſe thinge
may pleaſe him which we doo at this preſent,
that the reſt of our lyfe hereafter may be purs
holy, ſo that at the laſt we may come to his ete
nal ioy, through Ieſus Chriſt our Lorde. Amen

Then ſhal the Miniſter begyn the Lordes
prayer, with a loude voyce.

¶ Ou

OUR father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation. But delyuer vs from euyll. Amen.

¶ Then lykewyse he shal say.

O Lord open thou our lyppes.

¶ Aunsweare.

And our mouth shal shewe forth thy prayse.

¶ Priest.

O God make speede to saue vs.

¶ Aunsweare.

O Lorde make haste to helpe vs.

¶ Priest.

Glorie be to the father, and to the. &c.

As it was in the begynnyng. &c.

¶ Prayse ye the Lord.

Then shalbe saide or song this Psalme folowyng.

O Come, let vs sing vnto the Lord: let vs hartily reioyce in the strength of our saluation. Venite, exultemus. Psal. xcv.

Let vs come before his presence with thankes geuyng: and shewe our selues glad in hym with Psalmes.

For the Lord is a great God: and a great king aboue all goddes.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come let vs worshyp and fall downe: a
kneele before the Lorde our maker.

For he is the Lord our God: and we are t
people of his pasture, & the sheepe of his hande
To day yf ye wyl heare his voyce, harden n
your hartes: as in the prouocation, and as in th
day of temptation in the wylderneſſe.

When your fathers tempted me: proued m
and sawe my workes.

Fourtie yeres long was I greeued with th
generation, and sayd: it is a people that do er
in their hartes, for they haue not knowen m
wayes.

Unto whom I sware in my wrath: that th
shoulde not enter into my rest.

Glory be to the father, and to the sonne. &c.
As it was in the begynnyng, is nowe. &c.

¶ After the first Lesson shal folowe Te deum
in Englyshe, daylye through the whol
yeere.

Te deum. WE prayse thee (O God:) we knowledg
thee to be the Lorde

All the earth doeth worshyp thee: the fathe
euerlastyng.

To thee all angelles crye aloude: the heauen
and all the powers therein.

To thee Cherubin and Seraphin: continuall
ly doo crye.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are full of the maiestie: o
thy glorie.

The glorious companie of the Apostles: prayse
thee.

thee.

The goodly felowshyp of the prophetes: prayse thee.

The noble armie of Martyrs: prayse thee.

The holy Churche throughout all the worlde: doeth knowledge thee.

The father of an infinite maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghost, the comforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlasting sonne of the father.

When thou tookest vpon thee to deliuer man: thou dyddest not abhorre the Virgins wombe.

When thou haddest ouercome the sharpnesse of death: thou dyddest open the kyngdome of heauen to all beleeuers.

Thou sytest on the ryght hande of God: in the glorie of the father.

We beleeue that thou shalt come, to be our iudge.

We therefore pray thee helpe thy seruauntes: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saintes: in glorie euerlastyng.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them: and lyft them vp for euer.

Day by day: we magnifie thee.

And we worshyp thy name: euer worlde without ende.

Vouchsafe, O Lorde, to kepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpō vs.
O Lorde let thy mercy lyghten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

¶ Of this Canticle. Benedicite omnia opera.

O All ye workes of the Lord, bleſſe ye the Lord: prayſe hym, and magnifie hym for euer.
O ye angels of the Lorde, bleſſe ye the Lord: prayſe ye hym, and magnifie hym for euer.
O ye heauens, bleſſe ye the Lord: prayſe him and magnifie hym for euer.
O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O all ye powers of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.
O ye Sunne and Moone, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.
O ye Starres of heauen, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.
O ye ſhewres and deawe, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.
O ye windes of God, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.
O ye fyre and heate, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.
O ye Wynter & Sommer, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.
O ye Deawes and Froſtes, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye

O ye Frost and Colde, bless ye the Lord: prayse hym and magnifie hym for euer.

O ye Yce and Snowe, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye nyghtes and dayes, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye lyght and darkenesse, bless ye the Lord: prayse hym, and magnifie hym for euer.

O ye lyghtnynges and cloudes, bless ye the Lorde: prayse hym and magnifie hym for euer.

O let the earth bless the Lorde: yea let it prayse hym, and magnifie hym for euer.

O ye mountaines and hyls, bless ye the Lord: prayse hym and magnifie hym for euer.

O all ye greene thynges vpon the earth, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye Welles, bless ye the Lord: prayse him and magnifie hym for euer.

O ye seas and fludes, bless ye the Lord: praise hym and magnifie hym for euer.

O ye Whales and all that moue in the waters, bless ye the Lorde: prayse hym and magnifie hym for euer.

O al ye fowles of the ayre, bless ye the Lord: prayse hym and magnifie hym for euer.

O all ye beastes and cattel, bless ye the Lord: prayse hym and magnifie hym for euer.

O ye chyldren of men, bless ye the Lorde: prayse hym and magnifie hym for euer.

O let Israel bless the Lord: prayse hym and magnifie hym for euer.

O ye Priestes of the Lord, bless ye the Lorde:

prayse

prayse hym and magnifie hym for euer.

O ye seruauntes of the Lorde, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye spirites & soules of the ryghteous, bless ye the Lord: prayse him & magnifie hym for ever.

O ye holye and humble men of hart, blesse the Lorde: prayse hym & magnifie hym for ever.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse hym and magnifie hym for ever.

Glorie be to the father, and to the. &c.

As it was in the begynnyng. &c.

¶ And after the seconde Lesson, shalbe vsed and sayde, Benedictus in Englyshe, as foloweth.

BLessed be the Lorde God of Israel: for he hath visited and redeemed his people.

And hath raysed vp a myghtie saluation for vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy prophets which haue been since the worlde began.

That we shoulde be saued from our enimies and from the handes of al that hate vs.

To perfourme the mercie promysed to our forefathers: & to remember his holy couenaunt.

To perfourme the othe which he sware to our forefather Abraham: that he woulde geue vs.

That we being delyuered out of the handes of our enimies: myght serue hym without feare.

In holynesse and ryghteousnesse before hym: all the dayes of our lyfe.

And thou chylde shalt be called the prophet of the

the hyghest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To geue knowledge of salnation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spryng from an hygh hath visited vs.

To geue lyght to them that sit in darkenesse, and in the shadowe of death: and to guyde our feete into the way of peace.

Glorie be to the father, and to the. &c.

As it was in the begynnyng. &c.

¶ Or the. C. Psalme. Iubilate.

O Be ioyfull in the Lorde all ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your waye into his gates with thankes geuyng, and into his courtes with prayse: be thankful vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerlastyng: and his trueth endureth from generation to generation.

Glorie be to the father, and to the. &c.

As it was in the begynnyng. &c.

¶ Then shalbe sayd the Crede by the Minister, and the people, standyng.

I Beleue in God the father almighty, maker of heauen and earth. And in Iesus Christe his onely sonne our Lorde, whiche was conceiued by

by the holy ghoste, borne of the Virgin Mari
suffred vnder Ponce Pilate, was crucified, dea
and buried, he descended into hell, the thirde da
he rose agayne from the dead, he assended int
heauen, and sytteth on the ryght hande of Go
the father almyghtie, from thence shall he com
to iudge the quicke and the dead. I beleue in th
holy ghost, the holy catholique Church, the com
munion of saintes, the forgeuenesse of sinnes, th
resurrection of the body, and the life euerlastin
Amen.

¶ And after that, these praiers folowing, as wel
at Euenyng prayer, as at Mornyng prayer, al
deuoutely kneelyng: the Minister fyrst pro
nouncyng with a loude voyce.

The Lorde be with you.

¶ Aunsweare.

And with thy spirite.

¶ The Minister.

Let vs pray.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the Minister, Clarkes, and people, shal
say the Lordes prayer in Englishe with a
loude voyce.

¶ Our father whiche art. &c.

Then the Minister standing vp, shal say.

O Lorde shewe thy mercie vpon vs.

¶ Aunsweare.

And

And graunt vs thy ſaluation.

¶ Prieſte.

O Lorde ſaue the Quene.

¶ Aunſweare.

And mercifully heare vs when we cal vpon thee.

¶ Prieſte.

Indue thy Miniſters with rygbteouſneſſe.

¶ Aunſweare.

And make thy choſen people ioyfull.

¶ Prieſte.

O Lorde ſaue thy people.

¶ Aunſweare.

And bleſſe thyne inheritaunce.

¶ Prieſte.

Geue peace in our tyme, O Lorde.

¶ Aunſweare.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

¶ Prieſte.

O God make cleane our hartes within vs.

¶ Aunſweare.

And take not thy holy ſpirite from vs.

¶ Then ſhall folowe three Collectes. The firſte of the day, whiche ſhalbe the ſame that is appoynted at the Communion. The ſecond for peace. The third for grace to lyue well. And the two laſt Collectes ſhal neuer alter, but dayly be ſayde at Morning prayer throughout al the yeere, as foloweth.

¶ The ſeconde Collect for peace.

O God,

O God, whiche art auctheur of peace, and
uer of concorde, in knowledge of whom ſta
deth our eternall lyfe, whoſe ſeruice is pe
fect freedome, defende vs thy humble ſeruaunt
in all aſſaultes of our enimies, that we ſureh
truſtyng in thy defence, may not feare the pow
of any aduerſaries, thzough the mpght of Jeſ
Chziſte our Lozde, Amen.

¶ The thirde Collect for grace.

O Lozde our heauenlye father, almyghtie a
euerlaſtyng God, whiche haſt lafely bzough
vs to the begynnyng of this day: defende v
in the ſame with thy mightie power, and grau
that this day we fal into no ſinne, neyther runn
into any kynde of daunger: but that al our doo
ings maye be ozdered by thy gouernaunce,
to doo alwayes that is ryghteous in
thy ſyght, thzough Jeſus
Chziſte our Lozde,
Amen.

¶ An

¶ An order for Euenyng prayer, through the yeere.

¶ The Prieſte ſhall ſay.

℣ Our father whiche art in heauen.&c.

¶ Then lykewyſe he ſhal ſay.

℣ Lorde open thou our lyppes.

¶ Aunſwere.

℟ And our mouth ſhal ſhewe forth thy prayſe.

¶ Prieſte.

℣ God make ſpeede to ſaue vs.

¶ Aunſwere.

℟ Lorde make haſte to helpe vs.

¶ Prieſte.

Glorie be to the father.&c.

As it was in the begynnyng.&c.

℟ Prayſe ye the Lorde.

¶ Then Pſalmes, in order as they be appoynted.&c. Then a Leſſon of the olde Teſtament. After that, Magnificat in Engliſhe.

MY ſoule doeth magnifie the Lorde: and my ſpirite hath reioyced in God my ſauiour. Magnificat.

For he hath regarded: the lowlynes of his handmayden.

For beholde: from henceforth all generations ſhall call me bleſſed.

For he that is myghtie, hath magnified me: and holy is his name.

And his mercye is on them that feare hym: throughout all generations.

He hath ſhewed ſtrength with his arme: he hath

hath scattered the proude in the imaginations of their hartes.

He hath put downe the myghtie from their seate: and hath exalted the humble and meeke.

He hath fylled the hungry with good thynges and the ryche he hath sent emptie away.

He remembryng his mercie, hath holpen his seruaunt Israel: as he promysed to our forefathers Abraham, and his seede for euer.

Glorie be to the father, and to the. &c.

As it was in the begynnyng. &c.

¶ Or the. xcviii. psalme.

Cantate domino.

O Syng vnto the Lorde a newe song: for he hath doone marueylous thynges.

With his owne ryght hande, and with his holy arme: hath he gotten hym selfe the victorie.

The Lorde declared his saluation: his ryghteousnes hath he openly shewed in the syght of the Heathen.

He hath remembred his mercie and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: syng, reioyce, and geue thankes.

Prayse the Lord vpon the Harpe: syng to the Harpe with a Psalme of thankes geuyng.

With trumpettes also and shawmes: O shewe your selues ioyfull before the Lorde the kyng.

Let the sea make a noyse, and all that therein is: the round worlde, and they that dwel therin.

Let the flooddes clap their handes, and let the hylles

ylles be ioyful togeather before the Lorde: for
e is come to iudge the earth.
With righteousnesse shal he iudge the worlde
nd the people with equitie.
Glory be to the father, and to the. &c.
As it was in the beginning. &c.

¶ Then a Lesson of the newe Testament.
And after that, Nunc dimittis in Eng-
lyshe, as foloweth.

LOrde nowe lettest thou thy seruaunt depart
in peace: accordyng to thy worde.
For myne eyes haue seene: thy saluation.
Whiche thou hast prepared: before the face
al people.
To be a light to lyghten the Gentiles: and to
e the glory of thy people Israel.
Glory be to the father, and to the. &c.
As it was in the begynnyng. &c.

Or this Psalme.

GOd be mercyfull vnto vs, and blesse vs: and
shewe vs the lyght of his countenaunce, and
e merciful vnto vs.
That thy way may be knowen vpon earth: thy
sauyng health among al nations.
Let the people prayse thee O God: let al the
people praise thee.
O let the nations reioyce and be glad: for thou
shalt iudge the folke righteously, and gouerne the
nations vpon earth.
Let the people praise thee, O God: let al the
people prayse thee.

Then shal the earth bryng forth her encres
and God, euen our owne God, shall geue vs h
blessyng.

God shal blesse vs: and all the endes of th
worlde shal feare hym.

Glory be to the father, &c.

As it was in the beggynnyng. &c.

¶ Then shal folowe the Creede, with othe
prayers, as is before appoynted at Mo
nyng prayer after Benedictus. And wit
three Collectes. First, of the day, the se
cond of peace, the thirde for aide again
al peryls, as hereafter foloweth: Whiche
two last Collectes shalbe dayly sayde a
Euenyng prayer, without alteration.

¶ The seconde Collect at Euenyng prayer.

O GOD, from whom all holy desyres, all good
counsayles, and all iust woorkes do proceede,
geue vnto thy seruauntes that peace whiche
the worlde can not geue, that both our hartes
may be set to obey thy commaundementes, and
also that by thee we beyng defended from the
feare of our enimies, may passe our tyme in rest
and quietnesse, through the merites of Jesus
Christe our sauiour. Amen.

The thirde Collect for ayde agaynst al geryls.

Lighten

LIghten our darkenesse we beseche thee (O Lorde) and by thy great mercye defende vs from al perylles and daungers of this nyght, for the loue of thy only sonne our sautour Iesus Christe, Amen.

¶ In the feastes of Christmas, the Epiphany, S. Matthi, Easter, the Assention, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomewe, S. Matthewe, S. Simon and Iude, S. Andrewe, and Trinitie Sunday, shalbe song or sayde this confession after Benedictus.

WHosoeuer wil be saued: before al thinges it is necessarye that he holde the Catholique fayth.

Whiche fayth except euery one do kepe holye and vndefiled, without doubt he shall perysheuerlastyngly.

And the Catholique faith is this: that we worshipp one God in trinitie, and trinitie in vnitie.

Neither confoundyng the persons: nor diuidyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the Godhead of the father, of the sonne, and of the holy ghost is al one: the glory equall, the maiestie coeternal.

Suche as the father is, suche is the sonne: and suche is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: & the holy ghost incomprehensible.

The father eternal, the sonne eternall: and the holy ghost eternal.

And yet they are not three eternals: but one eternal.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almighty, the sonne almyghtie: and the holy ghost almyghtie.

And yet are they not three almyghties: but one almyghtie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet are they not three Gods: but one God.

So lykewyse the father is Lorde, the sonne Lorde: and the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euerye person by hymselfe to be God and Lorde.

So are we forbidden by the Catholique religionto say there be three Gods or three Lords.

The father is made of none: neyther created nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holye ghost is of the father and of the sonne: neyther made, nor created, nor begotten, but proceedyng.

So there is one father, not three fathers, one sonne, not three sonnes one holy ghost, not three holy ghostes.

And in this trinitie none is afore or after o-ther: none is greater nor lesse then another.

But the whole three persons be coeternal to-geather: and coequall.

So that in all thynges as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be worshypped.

He therefore that wyll be saued: muste thus thynke of the trinitie.

Furthermore it is necessary to euerlasting sal-uation: that he also beleue rygh ly in the incar-nation of our Lorde Jesus Christ.

For the right faith is, that we beleue and con-fesse: that our Lorde Jesu Christe the sonne of God, is God and man.

God, of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesshe subsisting.

Equal to the father as touching his Godheadz inferiour to the father touching his manhood.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuertion of the Godhead into flesshe: but by takyng of the manhood into God.

One altogeather, not by confusion of sub-staunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so God and man is one Christe.

Who suffred for our saluation: descended into hel, rose agayne the thirde day from the dead.

He assended into heauen, he sitteth on the

right hande of the father God almyghtie : from whence he shal come to iudge the quicke and the dead.

At whose commyng all men shall ryse agayne with their bodies : and shall geue accompt for their owne workes.

And they that haue done good, shall go into life euerlasting : and they that haue done euyll, into euerlasting fire.

This is the Catholique fayth : whiche except a man beleue faythfully, he can not be saued.

Glory be to the father, and to the sonne : and to the holy ghost.

As it was in the begimyng, is nowe, and euer shalbe : worlde without ende, Amen.

Here

¶ Here foloweth the Letanye to be vſed vpon ſundayes, wednesdayes, and Frydayes, and at other tymes when it ſhalbe commaunded by the Ordinary.

O GOD the father of heauen: haue mercye vpon vs miſerable ſinners.

O God the father of heauen. &c.

O God the ſonne redeemer of the worlde: haue mercy vpon vs miſerable ſinners.

O God the ſonne redeemer. &c.

O God the holy ghoſt proceedyng from the father and the ſonne: haue mercy vpon vs miſerable ſinners.

O Cod the holy ghoſt. &c.

O holy, bleſſed, and glorious trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious. &c.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſte precious blood, and be not angry with vs for euer.

Spare vs good Lorde.

From all euyl and myſchiefe, from ſinne, from the craftes and aſſaultes of the deuyll, from thy wrath, and from euerlaſtyng damnation.

Good Lorde delyuer vs.

From al blyndneſſe of hart, from pryde, vayne-

glory, and hypocrisie, from enuy, hatred, and mo-
lice, and al vncharitablenesse.

Good Lorde deliuer vs.

From fornication and al other deadly sinne: and
from al the deceytes of the worlde, the fleshe and
the deuyl.

Good Lorde deliuer vs.

From lightnings & tempestes, from plague, pesti-
lence, and famine, from battaile and murder, and
from sodayne death.

Good Lorde deliuer vs.

From al sedition and priuie conspiracie, from al
false doctrine & heresie, from hardnesse of hart,
and contempt of thy woorde & commaundement.

Good Lorde deliuer vs.

By the mystery of thy holy incarnation, by thy
holy natiuitie & circumcision, by thy baptisme,
fasting, and temptation.

Good Lorde deliuer vs.

By thyne agony and blooddy sweate, by thy
Crosse and passion, by thy precious death and
buriall, by thy glorious resurrection and assen-
tion, and by the comming of the holy ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our
wealth, in the houre of death, and in the day of
iudgement.

Good Lorde deliuer vs.

We sinners do besech thee to heare vs (O Lorde
God) and that it may please thee to rule and go-
uerne thy holy Churche vniuersally in the right
way.

We besech thee to heare vs good Lorde.

That

That it may pleaſe thee to kepe and ſtrengthen in the true worſhipping of thee, in rygh teouſnes and holyneſſe of lyfe, thy ſeruaunt Elizabeth our moſt gracious Queene and gouernour.

We beſeeche thee to heare vs. &c.

That it may pleaſe thee to rule her hart in thy fayth, feare, and loue, that ſhe may alwayes haue affiaunce in thee, and euer ſeeke thyne honour and glory.

We beſeeche thee to heare vs. &c.

That it may pleaſe thee to be her defender and keeper, geuyng her the victory ouer all her enemies.

VVe beſeech thee to heare vs. &c.

That it may pleaſe thee to illuminate all Biſhops, paſtours, and miniſters of the Churche, with true knowledge and vnderſtandyng of thy worde, and that both by theyr preachyng and liuyng they may ſet it forth and ſhewe it accordingly.

VVe beſeeche thee to heare vs. &c.

That it may pleaſe thee to endue the Lordes of the counſayle, and all the nobilitie with grace, wyſdome, and vnderſtandyng.

VVe beſeeche thee to heare vs. &c.

That it may pleaſe thee to bleſſe and keepe the magiſtrates, geuyng them grace to execute iuſtice, and to mayntayne truth.

VVe beſeeche thee to heare vs. &c.

That it may pleaſe thee to bleſſe and keepe all thy people.

VVe beſeeche thee to heare vs. &c.

That it may pleaſe thee to geue to all nations vnitie,

vnitie, peace, and concorde.

We beseche thee to heare vs.&c.

That it may please thee to geue vs an hart
loue and dread thee, and diligently to lyue
ter thy commaundementes.

We beseche thee to heare vs.&c.

That it may please thee to geue all thy peo
encrease of grace, to heare meekely thy word
to receiue it with pure affection, and to bri
foorth the fruites of the spirite.

We beseche thee to heare vs.&c.

That it may please thee to bryng into the w
of trueth, al such as haue erred and are deceau

We beseche thee to heare vs &c.

That it may please thee to strengthen such as
stande, and to comfort and helpe the weake ha
ted, and to rayse vp them that fall, and finally
beare downe Sathan vnder our feete.

We beseche thee to heare vs.&c.

That it may please thee to succour, helpe, a
comfort al that be in daunger, necessitie, and t
bulation.

We beseche thee to heare vs.&c.

That it may please thee to preserue al that tr
nayle by lande or by water, al women labourin
of chylde, al sycke persons and young chyldren,
and to shewe thy pitie vpon all prysoners a
captiues.

We beseche thee to heare vs.&c.

That it may please thee to defende and prouide
for the fatherlesse chyldren and wydowes, and a
that be desolate and oppressed.

We beseche thee to heare vs.&c.

That

That it may pleaſe thee to haue mercy vpon all men.

We beſeche thee to heare vs.&c.

That it may pleaſe thee to forgeue our enimies, perſecutours, and ſlaunderers, and to turne theyr hartes.

We beſeche thee to heare vs. &c.

That it may pleaſe thee to geue and preſerue to our vſe, the kyndly fruites of the earth, ſo as in due tyme we may enioy them.

We beſeche thee to heare vs.&c.

That it may pleaſe thee to geue vs true repentaunce, to forgeue vs al our ſinnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy ſpirite, to amende our lines accordyng to thy holy woorde.

We beſeche thee to heare vs.&c.

Sonne of God, we beſeche thee to heare vs.

Sonne of God, we beſeche thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the worlde.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſinnes of the worlde.

Haue mercy vpon vs.

O Chriſte heare vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde

Lorde haue mercy vpon vs.
Our father whiche art in heauen.&c.
And leade vs not into temptation.
But deliuer vs from euill, Amen.

The Verſicle.

O Lorde deale not with vs after our ſinnes.

The aunſwere.

Neyther rewarde vs after our iniquities.

¶ Let vs pray.

O God mercyful father, that deſpiſeſt not the ſighing of a contrite hart, nor the deſyre of ſuche as be ſorowfull, mercyfully aſſyſt our prayers that we make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuyll or man worketh againſt vs be brought to nought, and by the prouidence of thy goodneſſe they may be diſpearſed, that we thy ſeruantes beyng hurt by no perſecutions, may euermore geue thankes vnto thee in thy holy Churche, through Jeſus Chriſte our Lorde.

O Lord aryſe, helpe vs, and delyuer vs for thy names ſake.

O God, we haue hearde with our eares, and our fathers haue declared vnto vs the noble worke that thou dyddeſt in theyr dayes, and in the olde tyme before them.

O Lorde aryſe, helpe vs, and deliuer vs for thyne honour.

Glory be to the father, and to the.&c.
As it was in the beggynyng. &c.

From

From our enimies defende vs, O Christe.
Graciously loke vpon our afflictions.
Pitifully beholde the sorowes of our hartes.
Mercifully forgeue the sinnes of thy people.
Fauourably with mercy heare our prayers.
O sonne of Dauid haue mercy vpon vs.
Both nowe and euer vouchsafe to heare vs, O Christe.
Graciously heare vs O Christe. Graciously heare vs O Lorde Christ.

¶ The Versicle.

O Lorde let thy mercy be shewed vpon vs.

¶ The Aunswere.

As we do put our trust in thee.

Let vs pray.

WE humbly beseche thee, O father, mercyfully to looke vpon our infirmities, and for the glory of thy names sake, turne from vs all those euils that we most ryghteously haue deserued, and graunt that in al our troubles we may put our whole truste and confidence in thy mercy, and euermore serue thee in holynesse and pureneſſe of lyuyng, to thy honour and glory, through our only mediatour and aduocate Iesus Christe our Lorde, Amen.

¶ A prayer for the Queenes Maiestie.

O Lorde our heauenly father, hygh and mygh-tie, kyng of kinges, Lorde of Lordes, the only ruler of Princes, whiche doest from thy throne

thyone beholde all the dwellers vpon the ea
most hartyly we beseche thee with thy fauour
beholde our moste gracious soueraigne La
Queene Elizabeth, and so replenish her wi
the grace of thy holy spirite, that she may alw
incline to thy wyll, and walke in thy way, end
her plentyfully with heauenly giftes, graunt h
in health and wealth long to lyue, strength h
that she may vanquishe and ouercome al her e
mies, and finally after this lyfe, she may attey
euerlastyng roy & felicitie, thyough Iesus Chri
our Lord, Amen.

ALmyghtie and euerlastyng God, which onl
worke great marueyles, sende downe vppo
our Bysshops and Curates, and al congrega
tions committed to theyr charge, the healthful
spirite of thy grace, and that they may truely
please thee, powre vpon them the continual
deawe of thy blessyng: Graunt this, O Lord, fo
the honour of our aduocate and mediatour Iesu
Christe, Amen.

¶ A prayer of Chrisostome.

ALmyghtie God, whiche hast geuen vs grau
at this tyme with one accorde to make our
common supplications vnto thee, and doest
promise that when two or thyee be geathered to
geather in thy name, thou wylt graunt theyr re
questes: fulfil nowe, O Lord, the desyres and pe
tions of thy seruauntes, as may be most expedi
dient for them, grauntyng vs in this worlde
knowledge of thy trueth, and in the worlde to

ame lyfe euerlastyng, Amen.

¶ The grace of our Lorde Jesus Christe, and the loue of God, and the felowshyp of the holye ghost, be with vs al euermore. Amen. 2. Cor. 13.

¶ For rayne, yf the tyme require.

O God heauenly father, whiche by thy sonne Jesus Christ hast promised to all them that seeke thy kyngdome and the ryghteousnesse therof, all thynges necessarye to theyr bodylye sustenance: sende vs, we beseche thee, in this our necessitie, suche moderate rayne and showres, that we may receiue the fruites of the earth to our comfort, & to thy honour, through Jesus Christe our Lorde, Amen.

¶ For fayre weather.

O Lorde GOD, whiche for the sinne of man dyddest once drowne all the worlde, except eyght persons, and afterwarde of thy great mercye dyddest promyse neuer to destroy it so agayne: we humbly beseech thee, that although we for our iniquities haue worthyly deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wylt sende vs suche weather, whereby we may receiue the fruites of the earth in due season, and learne both by thy punyshment to amende our lyues, and for thy clemencie to geue thee prayse and glorye, through Jesus Christe our Lorde. Amen.

In the tyme of dearth and famine.

O God

O God heauenly father, whose gift it is t
the rayne doth fall, the earth is fruiteful
beastes encrease, and fyshes doo multiply, b
holde we beseech thee the afflictions of thy pe
ple, and graunt that the scarsitie & dearth (whi
we do nowe most iustly suffer for our iniquitie
may through thy goodnesse be mercifully turne
into cheapnesse and plentie, for the loue of Je
Christe our Lorde, to whom with thee and th
holy ghost, be prayse for euer. Amen.

¶ In the tyme of warre.

O Almyghtie God, kyng of all kynges, and go
uernour of all thynges, whose power n
creature is able to resist, to whom it belongeth
iustly to punyshe sinners, and to be mercyfull t
them that truely repent: Saue and deliuer u
(we humbly beseeche thee) from the handes o
our enimies, abate theyr pride, asswage theyr ma
lice, and confounde theyr deuises, that we beyng
armed with thy defence, may be preserued euer
more from all perylles, to glorifie thee whiche
art the only geuer of al victory, through the me
rites of thy only sonne Jesu Christe our Lorde,
Amen.

¶ In the tyme of any common
plague or sickenesse.

O Almyghtie God, whiche in thy wrath in the
tyme of kyng Dauid dyddest slea with the
plague of pestilence thirtie and tenne thou
sande, and yet remembryng thy mercy dyddest
saue

ſaue the reſt: haue pitie vppon vs miſerable ſynners, that nowe are viſited with great ſickneſſe & mortalitie, that lyke as thou vyddeſt them commaunde thyne angell to ceaſſe from puniſhyng: ſo it may now pleaſe thee to withdrawe from vs this plague and greuous ſickneſſe, through Jeſus Chriſte our Lorde. Amen.

O God, whoſe nature and propertie is euer to haue mercie, and to forgeue, receyue our humble petitions: And though we be tyed and bounde with the chayne of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe vs, for the honour of Jeſus Chriſtes ſake, our mediatour and aduocate.

AMEN.

¶ The Collectes, Epistles, and Gospelles, to be vsed at the celebration of the Lordes supper, and holy Communion, through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmyghtie God, geue vs grace that we may cast away the woorkes of darkenesse, and p vppon vs the armour of lyght, nowe in t time of this moztal lyfe (in the which thy son Jesus Chriſte came to viſite vs in great hum litie) that in the laſt day when he ſhall come gayne in his glozious maieſtie to iudge both t quicke and the dead, we may ryſe to the lyfe i moztal, thzough hym who lyueth and raigne with thee and the holye ghoſte, nowe and eu Amen.

The Epiſtle.

Rom xiii. OWE nothyng to any man but this, t ye loue one an other. Foz he that lou an other, fulfylleth the lawe. Foz th commaundementes: Thou ſhalt not co mit adulterie: Thou ſhalt not kyll: Thou ſh not ſteale: Thou ſhalt beare no falſe witne Thou ſhalt not luſt, and ſo foozth, yf there anye other commaundement, it is all comp hended in this ſaying: namely, Loue thy ney bour as thee ſelfe. Loue hurteth not his ney bour: therefoze is loue the fulfyllyng of t law. This alſo we know the ſeaſon, howe that is t

is time that we ſhould nowe awake out of ſleepe, for nowe is our ſaluation nearer, then when we beleued. The nyght is paſſed, the day is come nye: Let vs therefore caſt away the deedes of darkneſſe, and let vs put on the armour of light. Let vs walke honeſtlye as it were in the day lyght, not in eatyng and drynkyng, neyther in chaumberyng and wantonneſſe, neyther in ſtrife and enuiyng: But put ye on the Lorde Jeſus Chriſte, and make not prouiſion for the fleſhe, to fulfyll the luſtes of it.

The Goſpel.

AND when they drue nigh vnto Hieruſalem, and were come to Bethphage vnto Mount Olinete, then ſent Jeſus two of his Diſciples, ſaying vnto them, Go into the towne that lyeth ouer agaynſt you, & anone you ſhall fynde an Aſſe bounde, and a colte with her, looſe them, and bryng them vnto me. And yf any man ſay ought vnto you, ſay ye, The Lorde hath neede of them: and ſtraygtway he wyll let them go. All this was done that it might be fulfylled whiche was ſpoken by the prophete, ſaying, Tell ye the daughter of Sion, beholde thy kyng commeth vnto thee meeke, ſitting vpon an Aſſe and a colt the foale of the Aſſe vſed to the yoke. The diſciples went, and dyd as Jeſus commaunded them, and brought the Aſſe and the colte, and put on them their clothes, and ſet hym theron. And many of the people ſpread their garmentes in the way, other cut downe braunches from the trees, and ſtrawed them in Mat. xxi.

the way. Wherefore, the people that went b
fore, and they that came after, cryed, saying
Hosanna to the sonne of Dauid. Blessed is h
that commeth in the name of the Lorde, Hosan
na in the hyghest. And when he was come in
Hierusalem, all the citie was mooued, saying
Who is this? And the people sayde, This is Je
sus the prophete of Nazareth, a citie of Galile.
And Jesus went into the temple of God, and
cast out all them that solde and bought in the
Temple, and ouerthrew the tables of the money
changers, & the seates of them that sold Doues,
and sayde vnto them, It is wrytten, My house
shalbe called the house of prayer, but ye have
made it a denne of theeues.

¶ The .ii. sunday in Aduent.

The Collect.

BLessed Lorde, whiche hast caused all holy
scriptures to be wrytten for our learnyng,
graunt vs that we maye in suche wyse heare
them, reade, marke, learne, and inwardly digest
them, that by pacience and comforte of thy holy
worde, we maye embrace and euer holde fast the
blessed hope of euerlastyng lyfe, which thou hast
geuen vs in our sauiour Jesus Christe. Amen.

The Epistle.

Rom. xv.

WHatsoeuer thynges are wrytten afore
tyme, they are written for our learning,
that we through pacience and comfort of
the scriptures myght haue hope. The
God of pacience and consolation, graunt you to
be

be lyke mynded one towardes another, after the ensample of Christe Jesu, that ye all agreeyng togeather, may with one mouth prayse God the father of our Lorde Jesus Christ. Wherfore receyue ye one another, as Christe receyued vs, to the prayse of God. And this I say, that Jesus Christe was a minister of the Circumcision for the trueth of God, to confyrme the promyses made vnto the fathers, and that the Gentiles myght prayse God for his mercie, as it is wrytten: For this cause I wyll prayse thee among the Gentiles, and syng vnto thy name. And agayne he sayth, Reioyce ye Gentiles with his people. And agayne, Prayse the Lorde all ye Gentiles, and laude him all ye nations together. And agayne Esai sayth, There shalbe the roote of Jesse, and he that shal rise to raigne ouer the Gentiles, in hym shal the Gentiles trust. The God of hope fyll you with all ioye and peace in beleeuyng, that ye may be riche in hope, through the power of the holy ghoste.

The Gospel.

There shalbe signes in the Sunne, and in the Moone, and in the Starres, and in the earth the people shalbe at theyr wyttes ende through dispayre. The sea and the water shall roare, and mens hartes shall fayle them for feare, and for loking after those thynges whiche shall come on the earth. For the powers of heauen shal mooue, and then shal they see the sonne of man come in a cloude, with power and great glorie. When these thynges begin to come Luke. xxi.

to passe, then loke vp, and lyft vp your heades for your redemption draweth nie. And he shewed them a similitude: Beholde the fygge tree, and all other trees, when they shoote forth their buddes, ye see and knowe of your owne selues, that Sommer is then nygh at hande. So lykewyse ye also, (when ye see these thynges come to passe) be sure that the kingdome of God is nigh. Verely I say vnto you, this generation shal not passe, tyll all be fulfylled. Heauen and earth shal passe, but my woordes shall not passe.

The iii. Sunday in Aduent.

The Collect.

LOrde, we beseche thee geue eare to our prayers, and by thy gracious visitation lyghten the darkenesse of our hart, by our Lord Jesus Christe, Amen.

The Epistle.

1. Cor. iiii. LEt a man this wyse esteeme vs, euen as the ministers of Christ, and Stewardes of the secretes of God. Furthermore, it is requyred of the Stewardes, that a man be found faythfull. With me it is but a very small thyng that I shoulde be iudged of you, eyther of mans iudgement, no, I iudge not myne owne selfe, for I knowe nought by mee selfe, yet am I not therby iustified, it is the lord that iudgeth me. Therfore iudge nothing before the time, vntil the lord come, whiche wyll lyghten thynges that are hyd in darkenesse, and open the counselles of the hartes, and then shal euery man haue prayse of god.

The

The Gospel.

When Iohn being in prison, hearde the workes of Christ, he sent two of his disciples, & said vnto him, Art thou he that shal come, or doo we looke for an other? Iesus aunswered, and said vnto them, Go, & shew Iohn agayne what ye haue hearde and seene. The blynde receyue their syght, the lame walke, the lepers are cleansed, and the deafe heare, the dead are rayled vp, and the poore receyue the glad tydynges of the Gospell, and happie is he that is not offended by me. And as they departed, Iesus began to say vnto the people concernyng Iohn, What went ye out into the wylderneſſe to see? A reede that is shaken with the wynd? Or what went ye out for to see? A man clothed in soft rayment? Beholde, they that weare softe clothyng are in kynges houses. But what went ye out for to see? A prophete. Verily I say vnto you, and more then a prophete. For this is he of whom it is wrytten, Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Mat. xi.

The iiii. Sunday in Aduent.

The Collect.

Lorde rayse vp we praye thee thy power, and come among vs, and with great myght succour vs, that whereas through our synnes and wickednesse we be sore let and hyndered, thy bountifull grace and mercie, through the satisfaction of thy sonne our Lorde, may speedily deliuer vs: To whom with thee and the holy ghost,

be honour and glozie, wozlde without ende. Amen.

The Epistle.

Philip iiii. REioyce in the Lozde alwaye, and agayne I say reioyce. Let your lokeneſſe be knowen to all men: the Lozde is euen at hand. Be carefull foz nothyng, but in all prayer and ſupplication let your petition be manifeſte vnto God, with geuyng of thankes. And the peace of God (which paſſeth al vnderſtanding) kepe your hartes and myndes thzough Chziſte Jeſu.

The Gospel.

Iohn.i. THIS is the recozde of Iohn. When the Iewes ſent Pzieſtes & Leuites from Hieruſalem, to aſke hym, What art thou? And he confeſſed, and denied not, and ſaid plainly, I am not Chziſte. And they aſked hym, What then? Art thou Elias? And he ſayth, I am not. Art thou the pzophete? And he anſweared, No. Then ſayde they vnto hym, What art thou, that we may geue an anſweare vnto them that ſent vs? What ſayeſt thou of thee ſelfe? He ſayd, I am the voyce of a cryer in the wyldernelle, make ſtrayght the way of the Lozde, as ſayde the pzophete Eſai. And they whiche were ſent, were of the Phariſees. And they aſked hym, and ſayd vnto hym, Why baptiſeſt thou then, yf thou be not Chziſte, noz Elias, neither that pzophete? Iohn anſweared them, ſaying, I baptiſe with water, but there ſtandeth one among you, whom ye knowe not, he it is, whiche though he came after me, was before me, whoſe ſhoo latchet I am not wozthy

worthy to vnlooſe. Theſe thynges were doone at Bethabara beyonde Iordane, where Iohn dyd baptiſe.

On Christmas day.

The Collect.

ALmighty God, which haſt geuen vs thy only begotten ſonne, to take our nature vpon him, and this day to be borne of a pure Virgin: Graunt that we being regenerate and made thy children by adoption and grace, may daily be renued by thy holye ſpirite, through the ſame our Lorde Ieſus Chriſte, who liueth and raigneth with thee and the holye ghoſte, nowe and euer. Amen.

The Epiſtile.

GOD in tymes paſt diuerſlye and manye wayes ſpake vnto the fathers by prophets, but in theſe laſt dayes he hath ſpoken to vs by his owne ſonne, whom he hath made heyre of all thynges, by whom alſo he made the worlde. Whiche (ſonne) being the brightneſſe of his glorie, and the very image of his ſubſtaunce, rulyng all thynges with the woorde of his power, hath by his owne perſon purged our ſynnes, and ſytteth on the ryght hande of the maieſtie on hygh, beyng ſo muche more excellent then the angelles, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the angelles ſayde he at anye tyme, Thou art my ſonne, this day haue I begotten thee? And agayne, I wyll be his father, and he ſhalbe my ſonne. And agayne, whē he bringeth in the firſte Hebre. 1.

begotten

begotten sonne into the worlde, he sayth, And l
al the angels of God worship him. And vnto t
angels he sayth, He maketh his angels spirite
and his ministers a flambe of fyre. But vnto t
sonne he sayth, Thy seate, O God, shalbe f
euer and euer. The scepter of thy kyngdome is
ryght scepter. Thou hast loued ryghteousnes
and hated iniquitie. Wherefore God, euen th
God, hath annoynted thee with oyle of gladnes
aboue thy felowes. And thou Lorde in the be
gynnyng hast layde the fundation of the earth
and the heauens are the workes of thy handes.
They shal perysh, but thou endurest. But they al
shall waxe olde as doeth a garment, and as a
vesture shalt thou change them, and they shalbe
changed. But thou art euen the same, and thy
yeeres shal not fayle.

The Gospel.

John. 1. IN the begynnyng was the woorde, and the
worde was with God, and GOD was the
woorde. The same was in the begynnyng
with God. All thynges were made by it, and
without it was made nothyng that was made.
In it was lyfe, and the lyfe was the lyght of
men, and the lyght shineth in the darknesse, & the
darknesse comprehended it not. There was sent
from God a man, whose name was John. The
same came as a witnesse, to beare witnesse of the
light, that al men through him might beleue. He
was not that light, but was sent to beare witnes
of the light. That lyght was the true lyght whi-
che lyghteth euery e man that commeth into the
worlde

worlde: He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not. He came among his owne, and his owne receyued hym not. But as many as receyued hym, to them gaue he power to be made sonnes of God, euen them that beleued on his name, which were borne, not of blood, nor of the wyll of the flesshe, nor yet of the wyl of man, but of God. And the same woorde became flesshe, and dwelt among vs, and we sawe the glorie of it, as the glorie of the onely begotten sonne of the father, full of grace and trueth.

¶ Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enimies, by the example of thy martyr saint Steuen, who prayed for his persecutours. To thee whiche. &c.

¶ Then shall folowe a Collect of the Natiuitie, whiche shalbe saide continually vnto Newyeres day.

The Epistle.

AND Steuen beyng full of the holy ghost, looked vp stedfastly with his eies into heauen, and sawe the glorie of God, and Iesus standyng on the ryght hande of God, and sayde, Beholde, I see the heauens open, and the sonne of man standyng on the ryght hande of God. Then they gaue a showte with a loude voyce, and stopped their eares, and ranne Act. vii.

vpon

vpon hym all at once, and cast hym out of the c
tie, and stoned hym. And the witnesses laye
downe their clothes at a young mans feet, whos
name was Saul, and they stoned Steuen, cal
lyng on, and saying, Lorde Jesu receyue my spi
rite. And he kneeled downe, and cryed with
loude voyce, Lorde, laye not this synne to their
charge. And when he had thus spoken, he fell
asleepe.

The Gospel.

Math. xxiii. BEholde, I sende vnto you prophetes, and
wyse men, and scribes, and some of them ye
shal kyl and crucifie, and some of them shal
ye scourge in your Synagogues, and perse
cute them from citie to citie, that vpon you may
come all the ryghteous blood whiche hath been
shed vpon the earth, from the blood of ryghteous
Abel, vnto the blood of Zacharias, the sonne
of Barachias, whom ye slue betwene the Tem
ple and the aulter. Verely I say vnto you, all
these thynges shall come vppon this generation.
O Hierusalem, Hierusalem, thou that kyllest
the prophetes, and stonest them whiche are sent
vnto thee, howe often woulde I haue gathered
thy children together, euen as the Hen gathereth
her Chyckens vnder her wynges, and ye woulde
not? Beholde, your house is left vnto you dese
late. For I say vnto you, ye shal not see me
henceforth, tyll that ye say, Blessed is he that
commeth in the name of the Lorde.

Saint

The Collect.

MErcifull Lorde, we beseeche thee to cast thy bryght beames of lyght vpon thy Churche, that it beyng lyghtened by the doctrine of thy blessed Apostle and Euangelist Iohn, maye attayne to thy euerlastyng gyftes, through Iesus Christe our Lorde. Amen.

The Epistle.

THat which was from the beginning, which we haue hearde, which we haue seene with our eyes, whiche we haue looked vpon, and our handes haue handeled of the worde of lyfe. And the lyfe appeared, and we haue seene, and beare witnesse, and shewe vnto you that eternall lyfe which was with the father, and appeared vnto vs. That whiche we haue seene and hearde, declare we vnto you, that ye also maye haue felowshyp with vs, and that our felowshyp maye be with the father, and his sonne Iesus Christ. And this we wryte vnto you, that ye may reioyce, and that your ioy may be full. And this is the tydynges whiche we haue hearde of hym, and declare vnto you, that God is lyght, and in hym is no darknesse at all. If we say we haue felowshyp with hym, and walke in darkenesse, we lye, and do not the trueth. But and yf we walke in lyght, euen as he is in lyght, then haue we felowshyp with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. Yf we saye we haue no sinne, we deceiue our selues, and the truerh is not in vs. Yf we knowledge our sinnes, he is faythfull and iust to forgeue vs our sinnes, and

i. Iohn. 1

and to cleanse vs from all vnrygh teousnesse. If we say we haue not sinned, we make hym a lyer, and his woyde is not in vs.

The Gospel.

Iohn.xxi

IEsus sayde vnto Peter, Folowe thou me. Peter turned about, and sawe the disciple whom Iesus loued, folowyng (whiche also leaned on his brest at supper) and sayde, Lorde, whiche is he that betrayeth thee? When Peter therefore sawe hym, he sayde to Iesus, Lorde, what shal he here doo? Iesus sayde vnto hym, If I wyll haue hym to tarrie tyl I come, what is that to thee? Folowe thou me. Then went this saying abrode among the brethren, that that disciple should not dye. Yet Iesus sayd not to hym, he shall not dye: but, If I wyll that he tarrie tyll I come, what is that to thee? The same disciple is he whiche testifieth of these thynges, and wrote these thynges, and we knowe that his testimonie is true. There are also many other thynges whiche Iesus dyd, the whiche if they should be wrytten euery one, I suppose the world could not conteyne the bookes that should be wrytten.

¶ Innocentes day.

The Collect.

ALmighty God, whose prayse this day the young Innocentes thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kyl al vices in vs, that in

in our conuersation, our lyfe may expresse the fayth, whiche with our tongues we doo confesse, through Jesus Christe our Lorde.

The Epistle.

I Loked, and loe a lambe stoode on the mount Sion, and with him an hundred and fourtie and foure thousande, hauyng his name and his fathers name wrytten in their foreheads. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thunder. And I hearde the voyce of Harpers, harpyng with their Harpes, and they song as it were a newe songue before the seate, and before the foure beastes, and the elders: and no man could learne the songue, but the hundred fourtie and foure thousande whiche were redeemed from the earth. These are they whiche were not defiled with women, for they are Virgins. These folowe the lambe whithersoeuer he goeth. These were redeemed from men, beyng the first fruites vnto God, and to the lambe, & in their mouthes was founde no guyle, for they are without spot before the throne of God. Apoc. xiiii.

The Gospel.

THe angell of the Lorde appeared to Ioseph in a sleepe, saying, Aryse and take the child & his mother, and flee into Egipt, and be thou there tyll I bryng thee worde. For it wyll come to passe that Herode shall seeke the child to destroy hym. So when he awoke, he tooke the childe and his mother by nyght, and Mat. ii.

departed

departed into Egypt, & was there vnto the de
of Herod, that it myght be fulfylled whiche w
spoken of the Lorde by the prophet, saying, O
of Egypt haue I called my sonne. Then Hered
when he sawe that he was mocked of the wy
men, he was exceedyng wroth, and sent forth m
of warre, and slue all the chyldren that were
Bethlehem, and in all the coastes (as manye
were two yeeres olde, or vnder) according to th
tyme which he had diligently knowen out of th
wyse men. Then was fulfylled that which wa
spoken by the prophete Jeremie, whereas h
sayde, In Rama was there a voyce hearde, la
mentation, weepyng, and great mournyng, Ra
chel weepyng for her chyldren, and would not b
comforted, because they were not.

The Sunday after Christmas day.

The Collect.

ALmightie God, whiche hast geuen vs thy on
lye begotten sonne to take our nature vppon
hym, and this day to be borne of a pure Vir
gin, graunt that we being regenerate and made
thy chyldren by adoption and grace, may dayly
be renued by thy holye spirite, through the same
our Lorde Jesus Christe, who lyueth and rai
neth, &c. Amen.

The Epistle.

Galat. iiii.

AND I say, that the heyre (as long as he is
a chylde) differeth not from a seruaunt,
though he be lorde of all, but is vnder tu
tours and gouernours, vntyll the tyme
that

that the father hath appoynted. Euen so we also when we were chyldren, were in bondage vnder the ordinaunces of the worlde. But when the time was ful come, God sent his sonne made of a woman, & made bonde vnto the lawe, to redeeme them whiche were bonde vnto the lawe, that we through election myght receiue the inheritaunce that belongeth vnto the natural sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into your hartes, which cryeth, Abba, father. Wherefore nowe thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyre of God through Christe.

¶ The Gospel.

THis is the booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas, and his brethren: Iudas begate Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begate Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begate Iesse: Iesse begate Dauid the kyng: Dauid the kyng begate Solomon, of her that was the wyfe of Urie: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Ozias: Ozias begate Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: Iosias begat Iechonias Matth. 1.

nias and his brethren, about the time that t
were caryed away to Babylon. And after t
were brought to Babylon, Jeconias begat S
lathiel: Salathiel begat Zorobabel: Zorobab
begat Abiud: Abiud begat Eliachim: Eliach
begat Azor: Azor begat Sadoc: Sadoc begat A
chim: Achim begat Elind: Elind begat Eleaz
Eleazar begat Matthan: Matthan begat Ja
cob: Jacob begat Joseph the husband of Mary
of whom was borne Jesus, euen he that is call
Christe. And so all the generations from Abr
ham to Dauid, are fourteene generations. An
from Dauid vnto the captiuitie of Babylon, a
fourteene generations. And from the captiuit
of Babylon vnto Christe, are fourtiene genera
tions.

The byrth of Jesus Christe was on this wis
When his mother Marye was maryed to Jo
seph (before they came to dwell together) sh
was founde with childe by the holy ghost. Th
Joseph her husbande (because he was a rygh
ous man, and woulde not put her to shame) wa
mynded priuily to depart from her. But whi
he thus thought, beholde the angel of the Lor
appeared vnto hym in sleepe, saying, Joseph
thou sonne of Dauid, feare not to take vnto th
Marye thy wyfe, for that whiche is conceiue
in her, commeth of the holy ghost. She shal bri
forth a sonne, and thou shalt call his name Je
sus: for he shal saue his people from their sinne
All this was doone, that it myght be fulfylle
which was spoken of the Lord by the prophet
saying, Beholde, a mayde shalbe with chylde
and

and shall bryng foorth a sonne, and they shal call his name Emmanuel, which if a man interprete, is as much to say, as God with vs. And Joseph, as soone as he awooke out of sleepe, dyd as the angel of the Lorde had bydden hym: and he tooke his wyfe vnto hym, and knewe her not, tyl she had brought foorth her first begotten sonne, and called his name Jesus.

The Circumcision of Christe.

The Collect.

ALmyghtie GOD, whiche madest thy blessed sonne to be circumcised and obedient to the lawe for man: graunt vs the true circumcision of the spirite, that our hartes, and all our members beyng mortified from all worldlye and carnall lustes, may in all thinges obey thy blessed wyll, through the same thy sonne Jesus Christe our Lorde.

The Epistle.

BLessed is that man to whom the Lord wyll not impute sinne. Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? For we say that faith was reckoned to Abraham for ryghteousnesse. Howe was it then reckoned? When he was in the circumcision? or when he was in the vncircumcision? Not in tyme of circumcision: but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the ryghteousnesse of fayth, which he had yet being vncircum- Rom. iiii.

cised: that he shoulde be the father of all th
that beleue, though they be not circumcised, th
ryghteousnesse myght be imputed to them al
and that he myght be the father of circumcisi
not vnto them only which came of the circum
sed, but vnto them also that walke in the steppe
of the fayth that was in our father Abraha
before the tyme of circumcision. For the promi
(that he shoulde be the heyre of the worlde) ha
pened not to Abraham, or to his seede, throu
the lawe, but throughe the ryghteousnes of fait
For yf they which are of the law be heyres: th
is faith but vaine, and the promise of none effe

The Gospel.

Luke.ii. AND it fortuned, assoone as the angel
were gone awaye from the shepheard
into heauen, they sayde one to anoth
Let vs goe nowe euen vnto Bethlehe
and see this thyng that we heare say is happ
ned, whiche the Lorde hath shewed vnto vs. A
they came with haste, and founde Marie a
Joseph, and the babe layde in a manger. A
when they had seene it, they publyshed abro
the sayng that was tolde them of that chyld
And all they that hearde it, woondered at th
thynges whiche were tolde them of the shep
heardes. But Marie kept al those sayinges, a
pondered them in her hart. And the shep
heardes returned, praysyng and laudyng GO
for al the things that they had hearde and see
euen as it was tolde vnto them. And when t
eyght day was come, that the chylde shoulde
circu

circumcised, his name was called Jesus, whiche was named of the angel before he was conceiued in the wombe.

¶ If there be a sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle, and Gospel, at the Communion, whiche was vsed vpon the day of Circumcision.

¶ The Epiphanye.

The Collect.

O God, whiche by the leadyng of a starre, dydest manyfest thy only begotten sonne to the Gentiles, mercyfully graunt, that we which knowe thee nowe by fayth, may after this lyfe haue the fruition of thy glorious Godhead, throwe Christe our Lorde.

The Epistle.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of GOD, which is geuen me to youwarde. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes. Whereby when ye reade, ye may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles and Prophetes by the spirite, that the Gentiles shoulde be inheritours also, and of the same body, and partakers of his promyse of Christe, by the Ephes. iii.

meanes of the Gospel, whereof I am made a ministre, accordyng to the gyft of the grace of God, whiche is geuen vnto me after the workyng of his power. Vnto me the least of all Saintes, is this grace geuen, that I should preache among the gentiles, the vnsearcheable ryches of Christ, and to make all men see what the felowshyp of the mysterie is, whiche from the begynnyng of the worlde hath ben hid in God, whiche made all thynges through Jesus Christe, to the intent that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregation, the manifolde wysdome of GOD, accordyng to the eternal purpose, whiche he wrought in Christe Jesu our Lorde, by whom we haue boldnesse and entraunce, with the confidence whiche is by the fayeth of hym.

The Gospel.

Math. ii. WHen Jesus was borne in Bethlehem, a citie of Jurie, in the tyme of Herode the king: beholde there came wise men from the East to Hierusalem, saying, Where is he that is borne kyng of the Jewes? For we haue seene his starre in the East, and are come to worshyp hym. When Herode the king had hearde these thynges, he was troubled, and all the citie of Hierusalem with hym. And when he had gathered all the chiefe Priestes & Scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayde vnto hym, At Bethlehem in Jury. For thus it is written by the prophete, And thou Bethlehem in the lande of Jurie, art not the least among the

the princes of Juda, for out of thee there shall come vnto me the Captayne that shall gouerne my people Israel. Then Herode (when he had priuily called the wyse men) he enquired of them diligently what tyme the starre appeared. And he bad them goe to Bethlehem, and sayde, Goe your way thyther, and searche diligently for the chylde. And when ye haue founde hym, bring me woorde agayne, that I may come and woorship hym also. When they had hearde the king, they departed, and loe the starre whiche they sawe in the East, went before them, til it came and stoode ouer the place wherein the chylde was. When they sawe the starre, they were exceedyng glad, and went into the house, and founde the chylde with Marie his mother, and fel downe flat, and woorshypped hym, and opened theyr treasures, and offered vnto him giftes, golde, frankencense, and myrrhe. And after they were warned of god in sleepe that they shoulde not goe agayne to Herode, they returned into theyr owne countrey another way.

The first Sunday after the Epiphanie.

The Collect.

LOrde we beseeche thee mercyfully to receiue the prayers of thy people whiche call vpon thee, and graunt that they may both perceiue and knowe what thinges they ought to do, and also haue grace and power faythfully to fulfyll the same, through Iesus Christ our Lord, Amen.

¶ The Epistle.

Rom. xii. I Beseche you therfore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holye, and acceptable vnto god, which is your reasonable seruing of god. and fashion not your selues like vnto this world, but be ye chaunged in your shape by the renewyng of your mynde, that ye may prooue what thyng that good and acceptable and perfect will of God is. For I say (through the grace that is to me geuen is) to euery man among you, that no man standе hygh in his owne conceyte, more then it becommeth hym to esteeme of hym selfe, but so iudge of hym selfe, that he be gentle and sober, accordyng as GOD hath dealt to euery man the measure of faith. For as we haue many members in one bodye, and all members haue not one office: so we beyng many, are one body in Christe, and euery man among our selues one anothers members.

¶ The Gospel.

Luke. ii. THe father and mother of Jesus went to Hierusalem, after the custome of the feast day. And when they had fulfylled the dayes, as they returned home, the chylde Jesus abode styll in Hierusalem, and his father and mother knewe not of it: but they supposing hym to haue been in the companye, came a dayes iourney and sought hym among theyr kynsfolke and acquayntaunce. And when they founde hym not, they went backe againe to Hierusalem, and sought hym. And it fortuned that after three dayes they founde hym in the temple, sittyng in the

the myddes of the doctours, hearyng them, and
asyng them. And al that heard him, were asto-
nied at his vnderstandyng and aunswares. And
when they sawe hym, they marueyled. And his
mother sayde vnto hym, Sonne, why hast thou
thus dealt with vs? Beholde, thy father and I
haue sought thee sorowyng. And he sayde vnto
them, Howe happened that ye sought me? Wist
ye not that I must goe about my fathers busy-
nesse? And they vnderstoode not that saying
which he spake vnto them. And he went downe
with them, and came to Nazareth, and was obe-
dient vnto them: but his mother kept all these
sayinges togeather in her hart. And Iesus pros-
pered in wysedome and age, and in fauour with
God and men.

¶ The. ii. Sunday after the Epiphane.

¶ The Collect.

ALmightie and euerlasting God, which doest
gouerne all thynges in heauen and earth:
mercyfullye heare the supplications of thy
people, and graunt vs thy peace all the dayes of
our lyfe.

¶ The Epistle.

SEyng that we haue diuers giftes, according to
the grace that is geuen vnto vs: If a man
haue the gyfte of prophesie, let hym haue it,
that it be agreeing to ỹ faith. Let him that hath
an office, wayte on his office. Let him that tea-
cheth, take heede to his doctrine. Let hym that
exhorte Rom. xii.

exhorteth, geue attendaunce to his exhortation. If any man geue, let hym do it with singlenesse. Let him that ruleth, do it with diligence. If any man shewe mercye, let hym do it with chearfulnesse. Let loue be without dissimulation. Hate that whiche is euyl, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In geuyng honour, goe one before another. Be not slouthful in the busynesse which ye haue in hande, be feruent in spirite, apply your selues to the tyme, reioyce in hope, be patient in tribulation, continue in prayer, distribute vnto the necessitie of the saintes, be redy to harbour, bless them which persecute you, bl esse I say, and curse not. Be mery with them that are mery, weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equal to them of the lower sorte.

The Gospel.

Iohn.iii. AND the thirde day was there a maryage in Cana a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the maryage. And when the wine fayled, the mother of Jesus sayde vnto hym, They haue no wine. Jesus sayde vnto her, Woman, what haue I to doo with thee? myne houre is not yet come. His mother sayde vnto the ministers, Whatsoeuer he sayth vnto you, do it. And there were standyng there sixe water pottes of stone, after the manner of purifyng of the Iewes, conteynyng two or three fyrkyns apeece. Jesus sayde vnto them, Fyll the

water pottes with water. And they fylled them vp to the brym. And he sayd vnto them, Drawe out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wyne, and knewe not whence it was (but the ministers which drew the water knew) he called the bridegrome, and sayde vnto hym, Euery man at the beginning doth set forth good wine, and when men be dronke, then that whiche is woorse. But thou hast kept the good wine vntyll nowe. This beginnyng of myracles dyd Iesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on hym.

The.iii. Sunday after the Epiphanie.

The Collect.

ALmyghtie and euerlastyng God, mercyfully looke vppon our infirmities, and in all our daungers and necessities, stretche forth thy ryght hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euyll for euyll. Prouide afore hande thynges honest, not only before God, but also in the syght of all men. If it be possible (as much as is in you) lyue peaceably with all men. Dearely beloued, auenge not your selues, but rather gene place vnto wrath. For it is wrytten, Vengeance is myne, I wyl reward (sayth Rom. xii.

(sayth the Lorde.) Therefore yf thyne enimy hunger, feede hym, if he thirst, geue him drinke. For in so dooyng, thou shalt heape coales of fire on his head. Be not ouercome of euyll, but ouercome euyl with goodnesse.

The Gospel.

Math. viii. WHEN he was come downe from the mountayne, muche people folowed hym. And beholde, there came a Leper, and worshypped hym, saying, Maister, if thou wilt, thou canst make me cleane. And Jesus put forth his hande, and touched hym, saying, I wyl, be thou cleane. And immediatly his leprosie was cleansed. And Jesus sayde vnto hym, Tell no man, but go and shewe thee selfe to the priest, and offer the gyfte (that Moses commaunded to be offered) for a wytnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Maister, my seruant lyeth at home sycke of the paulsie, and is greeuously payned. And Jesus sayde, When I come vnto hym, I wyll heale hym. The Centurion answered and sayd, Syr, I am not worthy that thou shouldest come vnder my roofe, but speake the worde only, and my seruaunt shalbe healed. For I also mee selfe am a man subiect to the auctoritie of another, and haue souldiers vnder me, and I say to this man, Goe, and he goeth, and to another man, Come, and he commeth, and to my seruaunt, Do this, and he doth it. When Jesus heard these wordes, he marueyled, and sayde to them that folowed hym, Verily I say vnto you, I haue not founde

so

so great faith in Israel. I say vnto you, that many shal come from the East and West, and shall rest with Abraham, Isahac, & Iacob, in the kingdome of heauen. But the chyldren of the kingdome shalbe cast out into vtter darkenesse, there shalbe weepyng & gnashyng of teeth. And Iesus sayde vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The.iiii. Sunday after the Epiphanie.

¶ The Collect.

GOD which knowest vs to be set in the midst of so many & great daungers, that for mans frayletie we can not alwayes stande vpryghtly: graunt to vs the health of bodye and soule, that al those thinges whiche we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lorde.

¶ The Epistle.

LET euery soule submyt hym selfe vnto the aucthoritie of the hygher powers. For there is no power but of God. The powers that be, are ordeyned of God. Whosoeuer therefore resisteth power, resisteth the ordinance of GOD. But they that resist, shall receiue to them selues damnation. For rulers are not fearful to them that doo good, but to them that doo euyl. Wilt thou be without feare of the power? Doo wel then, and so shalt thou be praised of the same, for he is the minister of god for thy wealth. But and yf thou doo that whiche is euyll, then feare, Rom. xiii.

feare: for he beareth not the swoorde for nought. For he is the minister of God to take vengeance on them that do euyl. Wherfore ye must needs obey, not only for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute, for they are Gods ministers seruyng for the same purpose. Geue to euery man therfore his duetie, tribute, to whom tribute belongeth, custome, to whom custome is due, feare, to whom feare belongeth, honour, to whom honour partayneth.

The Gospel.

Math.viii. AND when he entred into a shyp, his disciples folowed him. And beholde, there arose a great tempest in the sea, in so muche as the shyp was couered with waues, but he was asleepe. And his disciples came to hym, and awoke him, saying, Maister, saue vs, we perysshe. And he sayde vnto them, Why are ye fearefull, O ye of litle faithe? Then he arose, & rebuked the wyndes and the sea, and there folowed a great calme. But the men maruayled, saying, What maner of man is this, that both wyndes and sea obey hym? And when he was come to the other syde, into the countrey of the Gergesites, there met him two possessed of deuils, whiche came out of the graues, and were out of measure fierce, so that no man might go by that way. And behold, they cryed out, saying, O Iesu thou sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? And there was a good way off from them an hearde of many swyne feedyng. So the deuyls besought hym,

hym, saying, If thou cast vs out, suffer vs to goe into the heard of swine. And he said vnto them, Goe your wayes. Then went they out, & departed into the heard of swyne, and beholde the whole heard of swyne was caryed headlong into the sea, and perished in the waters. Then they that kept them, fled, and went theyr wayes into the citie, and tolde euery thyng, & what had happened vnto the possessed of the deuils. And beholde the whole citie came out to meete Iesus, and when they sawe hym, they besought hym that he would depart out of their coastes.

¶ The .v. Sunday after the Epiphanie.

The Collect.

LOrde we beseche thee to keepe thy Churche and houshold continually in thy true religion, that they whiche do leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lord.

The Epistle.

PVT vpon you as the elect of God, tender mercye, kyndnesse, humblenesse of mynde, meekenesse, long suffering, forbearyng one another, and forgeuyng one another if any man haue a quarell agaynst another, as Christe forgaue you, euen so do ye. Aboue these thinges put on loue, whiche is the bonde of perfectnesse. And the peace of GOD rule in your hartes, to the whiche peace ye are called in one bodye, and see that ye be thankful. Let the worde of Christe dwell in you plenteously in all wysedome. Teache and exhort your owne selues in psalmes and Colos. iii.

and Hymnes, and spirituall songes, singyng with grace in your hartes to the Lorde. And whatsoeuer ye do in worde or deede, do al in the name of the Lord Iesu, geuyng thankes to GOD the father by hym.

¶ The Gospel.

Math. xiii. THe kingdome of heauen is like vnto a man which sowed good seede in his feelde: but while men slept, his enimie came and sowed Tares among the wheate, & went his way. But when the blade was sprong vp, and had brought foorth fruite, then appeared the Tares also. So the seruauntes of the househelder came, and sayde vnto hym, Syr, diddest not thou sowe good seede in thy feelde? from whence then hath it tares? He sayde vnto them, The enuious man hath done this. The seruantes saide vnto him, Wilt thou then that we go and weede them vp? But he said, Nay, lest while ye gather vp the tares, ye plucke vp also the wheate with them, let both growe together vntyll the haruest, and in time of haruest I wyll say to the reapers, Gather ye first the tares, and bynde them togeather in sheaues to be brent, but gather the wheate into my barne.

¶ The. vi. Sunday (if there be so many) shall haue the same Psalme, Collect, Epistle, and Gospel, that was vpon the. v. Sunday.

¶ Septuagesima Sunday.

¶ The Collect.

OLorde we beseeche thee fauourably to heare the prayers of thy people, that we which are

are iustly punished for our offences, may be mercifully delyuered by thy goodnesse, for the glorie of thy name, through Iesus Christe our sauiour, who lyueth and raigneth. &c.

The Epistle.

PErceiue ye not, howe that they which runne in a course, runne all, but one receyueth the reward? So runne, that ye may obteyne. i. Cor. ix.

Euery man that prooueth maisteries, abstaineth from al thynges. And they doo it to obteyne a crowne that shal perishe, but we to obteyne an euerlasting crowne. I therfore so runne, not as at an vncertayne thyng. So fight I, not as one that beateth the ayre: But I tame my body, & bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I mee selfe shoulde be a castaway.

The Gospel.

THe kingdome of heauen is like vnto a man that is an housholder, whiche went out early in the morning to hyre labourers into his vineyarde. And when the agreement was made with the labourers for a penye a day, he sent them into his vineyarde. And he went out about the thyrde houre, and sawe other standyng ydle in the market place, and sayde vnto them, Goe ye also into the vineyarde, and whatsoeuer is ryght, I wyll geue you. And they went their way. Agayne he went out about the syxth and nienth houre, and dyd lykewyse. And about the eleuenth houre he went out, and founde other standyng ydle, and sayde vnto them, Why stande ye here all the day ydle? They sayde vnto Matth. xx.

him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyard, and whatsoeuer is right, that shall ye receyue. So when euen was come, the Lorde of the vineyarde sayd vnto the Steward, Call the labourers, and geue them their hire, beginnyng at the last vntyll the fyrst. And when they did come that came about the eleuenth houre, they receyued euerye man a peny. But when the fyrst came also, they supposed that they shoulde haue receyued more, and they lykewyse receyued euery man a peny. And when they had receyued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equal with vs which haue borne the burden and heate of the day. But he answeared vnto one of them, and sayd, Frende I do thee no wrong, dyddest thou not agree with me for a peny? take that thine is, and goe thy way, I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to doo as me lusteth with myne owne goodes? Is thyne eye euyll because I am good? So the last shalbe first, and the first shalbe last. For many be called, but fewe be chosen.

¶ Sexagesima Sunday.

The Collect.

ALmyghtie God, which seest that we put not our trust in any thyng that we do: mercifully graunt, that by thy power we may be defended agaynst all aduersitie, through Jesus Christ our Lorde.

The

The Epistle.

YE suffer fooles gladlye, seeyng your selues are wyse. For ye suffer, yf a man bring you into bondage, yf a man deuoure, yf a man take, yf a man exalte bym selfe, yf a man smyte you on the face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, where in so euer any man dare be bolde (I speake foolyshly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundaunt, in strypes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue tymes receyued I fourtie strypes saue one, thryce was I beaten with roddes, I was once stoned, I suffered thryce shypwracke. Nyght and day haue I benne in the deepe sea, in tourneying often: in peryls of waters, in perylles of robbers, in ieopardies of myne owne nation, in ieopardies among the Heathen, in peryls in the citie, in peryls in wyldernesse, in peryls in the sea, in peryls among false brethren, in labour and trauayle, in watchynges often, in hunger and thyrste, in fastynges often, in colde and nakednesse, besyde the thynges whiche outwardly happen vnto me. I am cumbred dayly, & doo care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? Yf I must needes boast, I wyll boast of the thynges that concerne myne infirmities. The God and father of our Lord Iesus Christe,

ij. Cor. xi.

 whiche

whiche is blessed for euermore, knoweth that I lye not.

The Gospel.

Luke.viii. WHen muche people were geathered togeather, & were come to hym out of all cities, he spake by a similitude. The Sower went out to sowe his seede, & as he sowed, some fel by the way syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fel on stones, and as soone as it was sprong vp, it wytheted awaye, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fel on good ground, and sprang vp, and bare fruite an hundred fold. And as he said these thinges, he cried, He that hath eares to heare, let him heare. And his disciples asked hym, saying, What maner of similitude is this? And he sayd, Vnto you it is geuen to know the secretes of the kingdome of God, but to other by parables, that when they see, they shoulde not see, & when they heare, they should not vnderstand. The parable is this. The seede is the worde of God, those that are beside the way, are they that heare, then commeth the deuyll, and taketh away the worde out of their hartes, lest they shoulde beleeue and be saued. They on the stones, are they which when they heare, receyue the worde with ioy, & these haue no rootes, whiche for a while beleue and in tyme of temptation goe awaye. And that whiche fel among thornes, are they, which when they haue heard, goe forth, and are choked with cares and richesse, and voluptuous lyuyng, and bring

bryng foorth no fruite. That whiche fell in the good grounde, are they, whiche with a pure and good harte heare the woorde, and keepe it, and bryng foorth fruite through pacience.

¶ Quinquagesima Sunday.

The Collect.

O Lorde, whiche doest teache vs that all our dooynges without charitie are nothyng woorth, sende thy holy ghost, and powre into our hartes that most excellent gyfte of charitie, the very bonde of peace and all vertues, without the whiche who so euer lyueth, is counted dead before thee. Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

THough I speake with tongues of men and of angelles, and haue no loue, I am euen as sounding brasse, or as a tynckling Cymbal. i.Cor.xiii.

And though I could prophecie, and vnderstande all secretes, and all knowledge, yea, yf I haue al fayth, so that I coulde moue mountaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to feede the poore. And though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is curteous. Loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thynketh none euyll, reioyceth not in iniquitie:

But reioyceth in the trueth, suffereth al thynges, beleeueth al thynges, hopeth al thynges, endureth al thynges. Though that prophesying fayle, eyther tongues ceasse, or knowledge banishe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: but when that whiche is perfecte is come, then that which is vnperfect shalbe done away. When I was a childe, I spake as a childe, I vnderstode as a childe, I imagined as a childe: But as soone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speakyng: but then shal we see face to face. Nowe I knowe vnperfectly: but then shall I knowe, euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the cheefe of these is loue.

The Gospel.

Luke. xviii. IEsus tooke vnto him the twelue, & sayd vnto them, beholde, we goe vp to Hierusalem, and all shalbe fulfylled that are wrytten by the Prophets of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully intreated, and spytted on. And when they haue scourged him, they wyll put him to death, and the thyrde day he shall ryse agayne. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nygh to Iericho, a certaine blind man sate by the high wayes syde, beggyng: and when he hearde the people passe by, he asked what it meant: And they

they sayde vnto hym, that Jesus of Nazareth passed by. And he cried, saying, Jesu thou sonne of Dauid haue mercy on me. And they whiche went before, rebuked him that he should hold his peace, but he cried so much the more, Thou sonne of Dauid haue mercy on me. And Jesus stoode still, and commaunded hym to be brought vnto him, and when he was come neare, he asked him, saying, What wylt thou that I doo vnto thee? And he sayde, Lorde, that I myght receyue my syght. And Jesus sayde vnto hym, Receyue thy syght, thy faith hath saued thee. And immediatly he receyued his syght, and followed him, praising God: and al the people, when they sawe it, gaue prayse vnto God.

The first day of Lent.

The Collect.

Almightie and euerlasting God, whiche hatest nothing that thou hast made, and doost forgeue the sinnes of all them that be penitent: create and make in vs newe and contrite hartes, that we worthyly lamentyng our sinnes, and knowledging our wretchednes, may obteine of thee the god of al mercy, perfect remission and forgeuenesse, through Jesus Christe.

The Epistle.

TURNE you vnto me with al your hartes, with fasting, weeping, and mourning. Rent your hartes, and not your clothes. Turne you vnto the Lorde your God, for he is Ioel. ii.

gracious and mercifull, long suffering, and of great compassion, & redie to pardon wickednesse. Then (no doubt) he also shal turne and forgeue, and after his chastening, he shall let your increase remayne for meate and drynke offeringes vnto the Lorde your God. Blowe out with the Trumpet in Sion, proclayme a fasting, call the congregation, and geather the people togeather, warne the congregation, garber the elders, bring the chyldren and sucklynges togeather. Let the bridegrome go foorth of his chamber, and the bride out of her closet. Let the priestes serue the Lorde betweene the Porch and the Aulter, weping and saying, Be fauourable, O Lorde, be fauourable vnto thy people: Let not thyne heritage be brought to suche confusion, lest the Heathen be lordes thereof: Wherefore shoulde they say among the Heathen, Where is nowe their God?

The Gospel.

Math. vi. WHen ye fast, be not sad as the hypocrites are, for they disfygure their faces, that it maye appeare vnto men howe that they fast. Verely I say vnto you, they haue their rewarde. But thou when thou fastest, annoynt thyne head, and washe thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father whiche is in secrete, & thy father whiche seeth in secrete, shal rewarde thee openlye. Laye not vp for your selues treasure vppon earth, where the rust and moth doth corrupt, and where theeues breake through and steale. But laye vp for you treasures in heauen, where neyther

ther rust nor moth doeth corrupte, and where theeues doo not breake through nor steale. For where your treasure is, there wyl your hartes be also.

¶ The first Sunday in Lent.

The Collect.

O Lorde, whiche for our sake diddest fast fourtie dayes and fourtie nightes: geue vs grace to vse such abstinence, that our flesshe beyng subdued to the spirite, we maye euer obey thy godly motions, in ryghteousnesse and true holynesse, to thy honour and glorie, which lyuest and raignest. &c.

The Epistle.

WE as helpers exhorte you, that ye receyue not the grace of God in vayne. For he sayth, I haue heard thee in a tyme accepted, and in the day of saluation haue I succoured thee. Behold, nowe is that accepted tyme, beholde, nowe is that day of saluation. Let vs geue none occasion of euyll, that in our office be founde no fault: but in all thynges let vs behaue our selues as the ministers of God: in much pacience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchynges, in fastynges, in pureness, in knowledge, in long sufferyng, in kyndeness, in the holy ghost, in loue vnfaigned, in the worde of trueth, in the power of God, by the armour of ryghteousnesse of the ryght hande and on the left, by honour and dishonour, by euyll reporte and good reporte, as deceyuers, and yet true, ii. Cor. vi.

true, as vnknowen, and yet knowen, as dying, & beholde we lyue, as chastened, and not kylled, as sorowyng, and yet alway merie, as poore and yet make many riche, as hauing nothing, and yet possessyng al thynges.

The Gospel.

Math. iiii. THen was Jesus led away of the spirite into wyldernesse, to be tempted of the deuyll. And when he had fasted fourtie dayes and fourtie nightes, he was at the last an hungred. And when the tempter came to hym, he sayde, If thou be the sonne of God, commaunde that these stones be made bread. But he answered, and sayde, It is wrytten, Man shal not lyue by bread onely, but by euery woorde that proceedeth out of the mouth of God. Then the deuyll taketh hym vp into the holye citie, and setteth hym on a pinacle of the Temple, and sayth vnto him, If thou be the sonne of God, cast thee selfe downe headlong. For it is wrytten, He shal geue his angelles charge ouer thee, & with their handes they shall holde thee vp, lest at any tyme thou dashe thy foote agaynst a stone. And Jesus sayd vnto him, It is wrytten agayne, Thou shalt not tempt the Lorde thy God. Agayne the deuyl taketh hym vp into an exceedyng hygh mountayne, and shewed hym all the kyngdomes of the worlde, and the glorie of them, and sayth vnto hym, All these wyl I geue thee, yf thou wylt fall downe and worshyp me. Then sayth Jesus vnto hym, Auoyde Sathan: For it is wrytten, Thou shalt worshyp the lorde thy God, & him only shalt thou

thou serue. Then the deuyl leaueth him, and be-holde the angelles came and ministred vnto him.

¶ The seconde Sunday in Lent.

The Collect.

ALmyghtie God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be de-fended from all aduersities whiche maye happen to the body, and from all euyll thoughtes whiche may assaulte and hurt the soule, through Jesus Christe.

The Epistle.

VVE beseeche you brethren, and exhorte you by the Lorde Jesus, that ye en-crease more and more, euen as ye haue receyued of vs, howe ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by our Lorde Jesus Christe. For this is the wyl of God, euen your holynesse, that ye shoulde abstayne from fornication, and that euerye one of you shoulde knowe howe to keepe his vessell in holynesse and honour, and not in the lust of concupiscence, as doo the Heathen whiche knowe not God. That no man oppresse and defraud his brother in bar-gaynyng, because that the Lorde is the auenger of all suche thynges, as we tolde you before, and testified. For God hath not called vs vnto vn-cleannesse, but vnto holynesse. He therefore that despiseth, despiseth not man, but God whiche hath 1. Thessa. iiij.

hath sent his holy spirite among you.

The Gospel.

Math.xv. JEsus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying, Haue mercie on me, O Lord, thou sonne of Dauid: my daughter is pitteously vexed with a deuyl. But he aunswered her nothyng at all. And his disciples came and besought hym, saying, Send her away, for she cryeth after vs. But he aunswered, and sayde, I am not sent, but to the lost sheepe of the house of Israel. Then came she, and worshipped hym, saying, Lorde helpe me. He answered and said, It is not meete to take the childrens bread, and caste it to dogges. She aunswered, and sayde, Trueth Lorde, for the dogges eate of the crumbes whiche fall from their maisters table. Then Jesus aunswered, and sayde vnto her, O woman, great is thy fayth, be it vnto thee euen as thou wylt: and her daughter was made whole euen the same tyme.

The .iii. Sunday in Lent.

The Collect.

WE beseeche thee almighty God, looke vpon the heartie desyres of thy humble seruaunts, and stretche forth the right hande of thy maiestie, to be our defence agaynst all our enimies, through Jesus Christe our Lorde.

The Epistle.

BE you the folowers of God as deare chyldren, and walke in loue, euen as Christe loued vs, and gaue him selfe for vs an offering and a sacrifice of a sweete sauour to god. As for fornication, and all vncleanesse, or couetousnesse, let it not be once named among you, as it becommeth saintes, or filthinesse, or foolishe talking, or iesting, which are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane person, or couetous person (whiche is a worshipper of images) hath any inheritance in the kingdome of Christe and of God. Let no man deceyue you with vayne woordes: for because of suche thynges commeth the wrath of God vpon the chyldren of disobedience. Be not ye therfore companions of them. Ye were sometimes darknesse, but nowe are ye light in the Lorde: walke as chyldren of lyght. For the fruite of the spirite consysteth in all goodnesse, and ryghteousnes, and trueth. Accept that which is pleasyng vnto the Lorde, and haue no felowshyp with the vnfruitefull woorkes of darknesse, but rather rebuke them. For it is a shame euen to name those thinges which are doone of them in secret. But al thinges when they are brought foorth by the light, are manifest. For whatsoeuer is manyfest, the same is lyght. Wherefore he sayth, Awake thou that sleepest, and stande vp from death, and Christe shal geue thee lyght. Ephesi. v.

The Gospel.

IEsus was casting out a deuil that was dumbe. And whē he had cast out the deuil, the dumbe Luke. xi.

spake,

spake, & the people woondred. But some of them sayde, He casteth out deuyls through Beelzebub the cheefe of the deuyls. And other tempted him, and requyred of hym a signe from heauen. But he knowyng their thoughtes, sayde vnto them, Euerye kyngdome diuided agaynst it selfe, is desolate, and one house doeth fal vpon an other. If Sathan also be diuided agaynst hym selfe, howe shall his kyngdome endure? Because ye say I cast out deuyls through Beelzebub. If I by the helpe of Beelzebub cast out deuylles, by whose helpe doo your children cast them out? Therfore shal they be your iudges. But if I with the fynger of God caste out deuyls, no doubte the kyngdome of God is come vpon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace. But when a stronger then he commeth vppon hym, and ouercommeth hym, he taketh from hym al his harnesse (wherin he trusteth) and diuideth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode. When the vncleane spirite is gone out of a man, he walketh through dire places seekyng rest: And when he fyndeth none, he sayth, I wyll returne agayne into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he and taketh to hym seuen other spirites worse then him selfe, and they enter in, and dwel there, and the ende of that man is woorse then the begynnyng. And it foortuned, that as he spake these thynges, a certayne woman of the company lyft vp her voyce, and sayde

vnto

vnto hym, Happie is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayd, Yea happie are they that heare the woorde of God, and keepe it.

The.iiii.Sunday in Lent.

The Collect.

GRaunt we beseeche thee almighty God, that we whiche for our euyll deedes are worthyly punished, by the comfort of thy grace maye mercifully be releeued, through our Lord Jesus Christe.

The Epistle.

TEl me (ye that desire to be vnder the lawe) do ye not heare of the lawe? For it is written, that Abraham had two sonnes, the one by a bondmayde, the other by a free woman. Yea and he whiche was borne of the bond woman, was borne after the flesh: but he whiche was borne of the free woman, was borne by promyse, whiche thynges are spoken by an allegory. For these are two testaments, the one from the mount Sina, whiche gendereth vnto bondage, whiche is Agar. For mount Sina is Agar in Arabia, and bordereth vpon the citie which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue is free, whiche is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and crie thou that trauaylest not: For the desolate hath many mo children then she which hath an husbande. Brethren, we Galat.iiii.

are

are after Isahac the chyldren of promyse. But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: euen so is it nowe. Neuertheles, what sayth the scripture, Put away the bondwoman and her sonne: for the sonne of the bondwoman shal not be heire with the sonne of the free woman. So then brethren, we are not chyldren of the bondwoman, but of the free woman.

The Gospel.

Iohn.vi. IEsus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude folowed hym, because they sawe his miracles which he did on them that were diseased. And Jesus went vp into a mountayne, & there he sate with his disciples. And Easter (a feast of the Jewes was nygh.) When Jesus then lyft vp his eyes, and sawe a great company come vnto him, he sayd vnto Philip, Whence shal we buy bread that these may eate? This he sayd to proue hym, for he hym selfe knewe what he would doo. Philip answerred hym, Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayth vnto hym, There is a lad which hath fiue barly loues & two fishes, but what are they among so many? And Jesus sayde, Make the people sit downe. There was muche grasse in the place. So the men sate downe in number about fyue thousande. And Jesus tooke the bread, and when he had geuen thankes, he gaue to the disciples, & the disciples to them that were set downe, and likewise of the

fishes

fyshes as muche as they would. When they had eaten ynough, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it togather, & filled twelue baskets with the broken meate of the fiue barley loues, which broken meate remained vnto them that had eaten. Then those men (when they had sene the myracle that Iesus did) sayde, This is of a trueth the same prophete that shoulde come into the worlde.

The fifth Sunday in Lent.

The Collect.

WE beseech thee almighty God, mercyfully to looke vppon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body and soule, through Iesus Christe our Lorde.

The Epistle.

CHristе beyng an high Priest of good thynges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to say, not of this buylding, neither by the blood of Goates & Calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the blood of Oxen, and of Goates, & the ashes of a young Cowe, when it was sprynckled, purifieth the vncleane, as touchyng the purifiyng of the flesh: Howe muche more shall the blood of Christe (whiche through the eternall spirite, Hebr. ix.

offered hym selfe without spot to GOD) pourge your conscience from dead woorkes, for to serue the liuing God? And for this cause he is the mediatour of the newe Testamente, that through death, whiche chaunced for the redemption of those transgressions that were vnder the fyrste Testament, they whiche are called, myght receiue the promyse of eternal inheritaunce.

The Gospel.

Iohn.viii. WHich of you can rebuke me of sinne? If I say the trueth, why do ye not beleeue me? He that is of God, heareth Gods woordes: Ye therefore heare them not, because ye are not of god. Then answered the Iewes, and sayde vnto hym, Say we not well that thou art a Samaritane, & hast the deuyl? Iesus aunswered, I haue not the deuyl, but I honour my father, and ye haue dishonoured me. I seeke not mine owne prayse: there is one that seeketh and iudgeth. Verily verily I say vnto you, If a man kepe my saying, he shal neuer see death. Then sayde the Iewes vnto hym, Nowe knowe we that thou hast the deuyl. Abraham is dead, and the Prophetes, and thou sayest, If a man keepe my saying, he shal neuer taste of death. Art thou greater then our father Abraham, which is dead? and the Prophetes are dead? Whom makest thou thee selfe? Iesus aunswered, If I honour mee selfe, mine honour is nothyng. It is my father that honoureth me, whiche you say is your God, and yet ye haue not knowen hym. But I knowe hym: and yf I say I knowe

knowe hym not, I shalbe a lyer lyke vnto you. But I knowe hym, and keepe his saying. Your father Abraham was glad to see my day, and he sawe it, and reioyced. Then sayde the Iewes vnto hym, Thou art not yet fyftie yeeres olde, and hast thou seene Abraham? Iesus sayd vnto them, Verily verily I say vnto you, ere Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hid hym selfe, and went out of the temple.

¶ Sunday next before Easter.

The Collect.

ALmyghtie and euerlastyng GOD, whiche of thy tender loue towardes man, hast sent our Sauiour Iesus Christ, to take vpon hym our flesshe, and to suffer death vpon the crosse, that al mankind should folowe the exaurple of his great humilitie: mercifully graunt, that we both folow the example of his pacience, and be made partakers of his resurrection, through the same Iesus Christe our Lorde, Amen.

¶ The Epistle.

LEt the same mynde be in you, that was also in Christ Iesu, whiche when he was in the shape of GOD, thought it no robbery to be equal with GOD: neuertheles, he made hym selfe of no reputation, takyng on him the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym selfe, and became obedient to the death, euen the death of the crosse. Where-

philip. ii.

foꝛe God hath alſo exalted hym on hygh, and geuen hym a name which is aboue all names: that in the name of Jeſus euery knee ſhoulde bowe, both of thynges in heauen, and thynges in earth, and thinges vnder the earth, and that al tongues ſhoulde confeſſe that Jeſus Chriſte is the Lord, vnto the prayſe of God the father.

The Goſpel.

Mat. xxvi. AND it came to paſſe when Jeſus had finiſhed all theſe ſayinges, he ſayde vnto his diſciples, Ye knowe that after two dayes ſhalbe Eaſter, and the ſonne of man ſhalbe delyuered ouer to be crucified. Then aſſembled togeather the cheefe prieſtes & the ſcribes, & the elders of the people, vnto the palace of the hygh prieſt (which was called Caiaphas) & held a counſell, that they might take Jeſus by ſubtiltie, and kil him. But they ſayd, Not on the holy day, leſt there be an vproꝛe among the people. When Jeſus was in Bethanie, in the houſe of Simon the Leper, there came vnto hym a woman, hauyng an Alabaſter boxe of prerious oyntment, and powred it on his head as he ſate at the boꝛd. But when his diſciples ſaw it, they had indignation, ſaying, Whereto ſerueth this waſte? This oyntment myght haue been wel ſolde, and geuen to the pooꝛe. When Jeſus vnderſtoode that, he ſayde vnto them, Why trouble ye the woman? Foꝛ ſhe hath wꝛought a good wooꝛke vppon me. Foꝛ ye haue the pooꝛe alwayes with you, but me ye ſhall not haue alwayes. And in that ſhe hath caſt this oyntment on my body, ſhe did it to bury me.

me. Verely I say vnto you, Wheresoeuer this Gospell shalbe preached in al the worlde, there shall also this be tolde that she hath done, for a memoryall of her. Then one of the twelue (whiche was called Judas Iscariot) went vnto the chiefe priestes, and sayde vnto them, What wyll ye geue me, and I wyl delyuer hym vnto you? And they appoynted vnto hym thirtie peeces of syluer. And from that tyme forth he sought opportunitie to betray hym. The firste day of Sweete bread, the disciples came to Jesus, saying vnto hym, Where wylt thou that we prepare for thee to eate the Passeouer? And he sayde, Goe into the citie to suche a man, and say vnto hym, the maister sayth, My tyme is at hande, I wyll keepe my Easter by thee with my disciples. And the disciples dyd as Jesus had appoynted them, and they made redy the Passeouer. When the euen was come, he sate downe with the twelue. And as they dyd eate, he sayde, Verely I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and began euery one of them to say vnto hym, Lord is it I? He answered and said, He that dippeth his hande with me in the dishe, the same shall betraye me. The sonne of man truely goeth as it is written of hym, but wo vnto that man by whom the sonne of man is betrayed. It had ben good for that man if he had not ben borne. Then Judas which betrayed him, answered and sayde, Maister, is it I? He sayde vnto him, Thou hast sayde. And when they were eatyng, Jesus toke bread, and when he had geuen

thankes, he brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying, Drinke ye al of this: for this is my blood (which is of the newe Testament) that is shed for many for the remission of sinnes. But I say vnto you, I wyll not drynke hencefoorth of this fruite of the vine tree, vntyl that day when I shal drinke it newe with you in my fathers kingdome. And when they had sayde grace, they went out vnto mount Oliuete. Then sayde Jesus vnto them, All ye shalbe offended because of me this nyght. For it is wrytten, I wyll smyte the shepheарde, and the sheepe of the flocke shalbe scattered abroade: but after I am rysen agayne, I wyll goe before you into Galilee. Peter answered and sayde vnto hym, Though all men be offended because of thee, yet wyll I not be offended. Jesus sayde vnto hym, Verely I say vnto thee, that in this same night before the Cocke crowe thou shalt denye me thryse. Peter said vnto him, Yea though I shoulde dye with thee, yet will I not denye thee. Lykewyse also sayd all the disciples. Then came Jesus with them vnto a farme place (whiche is called Gethsemane) and sayd vnto the disciples, Sit ye here while I goe and pray yonder. And he toke with hym Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauye. Then sayde Jesus vnto them, My soule is heauie euen vnto the death, tary ye here and watche with me. And he went a litle farther, and fel flatte on his face, and prayed, saying, O my father, if it be possible,

let

let this cup passe from me? Neuertheless, not as I wil, but as thou wylt. And he came vnto the disciples, and founde them asleepe, and sayde vnto Peter, What, coulde ye not watche with me one houre? Watche and pray that ye enter not into temptation. The spirite is wyllyng, but the flesshe is weake. He went away once agayne and prayed, saying, O my father if this cup may not passe away from me, except I drynke of it, thy wyl be fulfylled. And he came and founde them asleepe agayne, for their eyes were heauie. And he left them, and went agayne, and prayed the thirde tyme, saying the same wordes. Then commeth he to his disciples, and said vnto them, Sleepe on nowe, and take your rest: Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be goeyng; beholde he is at hande that doeth betray me. Whyle he yet spake, loe Iudas one of the number of the twelue came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed hym, gaue them a token, saying, Whomsoeuer I kysse, the same is he, holde hym fast. And foorthwith he came to Iesus, and sayd, Hayle maister: and kissed him. And Iesus sayde vnto hym, Freende, wherefore art thou come? Then came they and laid handes on Iesus, and toke him And behold, one of them which were with Iesus, stretched out his hande, and drewe his swoorde, and stroke a seruaunt of the high Priest, and smote of his eare. Then sayd Iesus vnto hym, Put vp thy swoord into the

sheath, for all they that take the swoorde, shal pa-
rishe with the swoord. Thynkest thou that I can
not nowe pray to my father, and he shal geue me
euen nowe more then twelue legions of angels?
But howe then shall the scriptures be fulfilled?
For thus must it be. In the same houre sayde
Jesus to the multitude: Ye be come out as it
were to a theefe, with swordes and staues, for to
take me. I sate dayly with you teachyng in the
temple, and ye toke me not. But al this is done
that the Scriptures of the prophetes myght be
fulfilled. Then all the disciples forsoke him and
fled. And they toke Jesus, and led hym to Caia-
phas the hygh Prieste, where the Scribes and
the Elders were assembled. But Peter folowed
him a farre of, vnto the high priestes palace, and
went in, & sate with the seruantes to see the end.
The chiefe priestes and Elders, and al the coun-
sayle, sought false wytnesse agaynst Jesus (for to
put him to death) but found none: yea when ma-
ny false witnesses came, yet founde they none. At
the laste came two false witnesses, and sayde,
This felowe sayd, I am able to destroy the tem-
ple of God, & to builde it agayne in three dayes.
And the chiefe priest arose, and sayde vnto hym,
Aunswerest thou nothing? Why do these beare
witnesse against thee? But Jesus held his peace.
And the chiefe prieste aunswered, and sayde
vnto hym, I charge thee by the lyuyng GOD
that thou tell vs whether thou be Christe the
sonne of GOD? Jesus sayde vnto hym, Thou
hast sayde, Neuerthelesse I say vnto you, here-
after shall ye see the sonne of man syteyng on the

ryghe

ryght hande of power, and commyng in the
clowdes of the ſkye. Then the hygh prieſt rent
his clothes, ſaying, He hath ſpoken blaſphemy,
what neede we of any more witnelle? Beholde,
nowe ye haue hearde his blaſphemye, what
thynke ye? They aunſwered, and ſayde, He is
worthie to dye. Then did they ſpitte in his face,
and buffetted him with fiſtes. And other ſmote
him on the face with the palme of their handes,
ſaying, Tell vs thou Chriſte, who is he that
ſmote thee? Peter ſate without in the Courte,
and a Damoſell came to hym, ſaying, Thou alſo
waſt with Jeſus of Galilee: but he denied before
them all, ſaying, I wote not what thou ſayeſt.
When he was gone out into the porche, another
wenche ſawe him, and ſayde vnto them that
were there, This fellowe was alſo with Jeſus
of Nazareth. And agayne he denyed with an
othe, ſaying, I doo not knowe the man. After a
whyle came vnto hym they that ſtoode by, and
ſayde vnto Peter, Surely thou art euen one of
them, for thy ſpeache bewrayeth thee. Then be-
gan he to curſe, and to ſweare that he knewe not
the man. And immediatlye the Cocke crewe.
And Peter remembred the woorde of Jeſu, whi-
che ſayde vnto him, Before the Cocke crowe,
thou ſhalt deny me thryſe: and he went out, and
wept bitterly. When the morning was come, all
the chiefe Prieſtes and Elders of the people
helde a counſayle agaynſt Jeſus to put hym to
death, and brought hym bounde, and delyuered
hym vnto Pontius Pilate the Deputie. Then
Judas (which had betrayed hym) ſeeyng that he

was condemned, repented hym selfe, and brought
again the thirtie plates of syluer to the chiefe
Priestes and Elders, saying, I haue sinned, be-
traying the innocent blood. And they sayde,
What is that to vs? see thou to that. And he
cast downe the syluer plates in the temple, and
departed, and went and hanged hym selfe.
And the chiefe Priestes tooke the syluer plates,
and sayde, It is not lawfull for to put them into
the treasure, because it is the price of blood.
And they tooke counsayle, and bought with
them a Potters feelde, to burie straungers in.
Wherefore the feelde is called Aceldema, that
is, the feelde of blood vnto this day. Then
was fulfylled that whiche was spoken by Jere-
mie the prophete, saying, And they tooke thirtie
syluer plates, the price of hym that was valued,
whom they bought of the children of Israel,
and gaue them for the Potters feelde, as the
Lorde appointed me. Jesus stoode before the
Deputie, and the Deputie asked him, saying, Art
thou the kyng of the Jewes? Jesus sayde vnto
hym, Thou sayest. And when he was accused of
the chiefe Priestes and Elders, he answered
nothing. Then sayde Pilate vnto hym, Hearest
thou not howe many witnesses they lay against
thee? And he answered hym to neuer a worde,
insomuche that the Deputie maruayled greatly.
At that feast the Deputie was woont to deliuer
vnto the people a prisoner, whom they would
desyre. He had then a notable prisoner called
Barabbas. Therefore when they were gathered
together, Pilate sayd, Whether wyl ye that I

geue loose vnto you, Barabbas, or Iesus whiche is called Christe? For he knewe that for enuy they had delyuered hym. When he was set downe to geue iudgement, his wyfe sent vnto him, saying, Haue thou nothyng to do with that iust man, for I haue suffred this day many thinges in my sleepe because of him. But the chiefe priestes & elders perswaded the people that they shoulde aske Barabbas and destroy Iesus. The Deputie aunswered and sayde vnto them, Whether of the twayne wyll ye that I let loose vnto you? They sayde Barabbas. Pilate sayde vnto them, What shall I doo then with Iesus, whiche is called Christe? They all sayde vnto hym, Let hym be crucified. The Deputie sayde, What euyl hath he done? But they cried more, saying, Let hym be crucified. When Pilate sawe that he coulde preuayle nothyng, but that more busines was made, he toke water and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then aunswered all the people, and sayde, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, & scourged Iesus, and delyuered hym to be crucified. Then the souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto hym all the company, and they stripped hym, and put on hym a purple robe, and platted a crowne of thornes, and put it vppon his head, and a reede in his ryght hande, and bowed the knee before hym, and mocked hym, saying, Hayle kyng of the Iewes. And when they had spytte vppon

hym,

hym, they tooke the reede and smote him on the head. And after that they had mocked hym, they tooke the robe of hym agayne, and put his owne rayment on hym, and led hym away to crucifie hym. And as they came out, they founde a man of Cyrene (named Simon) hym they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha (that is to say, a place of dead mens skulles) and gaue hym vineger myngled with gall to drynke. And when he had tasted thereof, he would not drinke. When they had crucified hym, they parted his garmentes, and dyd cast lottes: that it myght be fulfilled whiche was spoken by the prophete: They parted my garmentes among them, and vpon my vesture dyd they cast lottes. And they sate and watched hym there, and set vp ouer his head the cause of his death wryten. This is Jesus, the kyng of the Jewes. Then were there two theeues crucified with hym, one on the ryght hande, and another on the lefte. They that passed by reuyled hym, waggyng their heades, and saying, Thou that destroyedst the temple of GOD, and diddest builde it in three daies, saue thee selfe. If thou be the sonne of god, come downe from the crosse. Likewise also the high priestes mockyng hym, with the Scribes and Elders, sayde, He saued other, hym selfe he can not saue. If he be the king of Israel, let him nowe come downe from the crosse, and we wyll beleeue him. He trusted in God, let him deliuer hym nowe yf he wyll haue hym. For he sayde, I am the sonne of God. The theeues also which

were

were crucified with hym, caste the same in his teeth. From the sixth houre was there darkenesse ouer all the lande, vntyl the nienth houre. And about the. ix. houre Jesus cryed with a loude voyce, saying, Eli, Eli, Lamasabachthani, That is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they hearde that, sayde, This man calleth for Elias, and strayghtway one of them ranne, and tooke a spunge, and when he had fylled it ful of vineger, he put it on a reede, and gaue hym to drynke. Other sayde, Let be, let vs see whether Elias will come and deliuer hym. Jesus when he had cryed agayne with a loude voyce, yeelded vp the ghost. And beholde, the vayle of the temple dyd rent in two partes from the toppe to the bottome, and the earth dyd quake, and the stones rente, and graues dyd open, and many bodyes of saintes whiche slepte, arose and went out of the graues after his resurrection, and came into the holye citie, and appeared vnto many. When the Centurion, and they that were with hym watchyng Jesus, sawe the earthquake, and those thynges whiche happened, they feared greatlye, saying, Truely this was the sonne of GOD. And many women were there (beholdyng hym a farre of) whiche folowed Jesus from Galilee, ministryng vnto hym: among whiche, was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday

The Epistle.

Esai.lxiii. VVhat is he this that commeth from Edom, with red coloured clothes of Bosra, whiche is so costly cloth, and commeth in so myghtylye with all his strength? I am he that teacheth ryghteousnesse, and am of power to helpe. Wherfore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I haue troden the presse mee selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enimies in my wrath, and set my feete vpon them in mine indignation. And theyr blood shall bespryng my clothes, and so wyl I stayne all my raymente. For the day of vengeaunce is assigned in my hart, and the yeere when my people shalbe delyuered is come. I loked about me, and there was no man to shew me any helpe. I marueyled that no man helde me vp: Then I helde me by myne owne arme, and my feruentnesse susteyned me. And thus wil I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyl I lay theyr strength. I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, which he hath geuen them of his owne fauour, and accordyng to the multitude of his louyng kyndnesse. For he sayde, These no doubt are my people, and no shrinkyng chyldren, and so he was theyr sauiour. In theyr troubles, he was also troubled with them, and the angell that went foorth from his

presence delyuered them. Of verye loue and kyndnesse that he had vnto them, he redeemed them. He hath borne them and caryed them vp, euer synce the worlde began: But after they prouoked him to wrath, & vexed his holy minde, he was their enimie, and fought agaynst them hym selfe. Yet remembred Israel the olde tyme of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that ledde his sheepe? Where is he that hath geuen his holye spirite among them? He led them by the right hande of Moses with his glorious arme, diuiding the water before them, (whereby he gate hym selfe an euerlasting name.) He ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the feelde, and the breath geuen of GOD geueth hym rest. Thus (O GOD) hast thou ledde thy people, to make thee selfe a glorious name withall. Looke downe then from heauen, and beholde the dwellyng place of thy sanctuary, and thy glorye. Howe is it that thy gelousie, thy strength, the multitude of thy mercyes, and thy louyng kindnesse wyll not be entreated of vs? Yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquaynted with vs. But thou Lorde art our father & redeemer, and thy name is euerlastyng. O Lord, wherefore hast thou led vs out of thy waye? Wherefore hast thou hardened our hartes, that we feare thee not? Be at one with vs agayne for thy seruauntes sake, & for the generation of thine heritage. Thy people haue had but a litle of thy

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sanctuarie in possession, for our enimies have troden downe the holy place. And we were thine from the beginnyng, when thou wast not their Lord, for they haue not called vpon thy name.

The Gospel.

Mark.xiiii

AFter two dayes was Easter, and the dayes of sweete bread. And the high priestes and the scribes sought howe they myght take hym by craft, and put hym to death. But they sayde, Not in the feast day, lest any busynesse aryse among the people. And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauyng an Alabaster boxe of oyntment called Narde, that was pure and costly, and she brake the boxe, and powred it vppon his head. And there were some that were not content within them selues, and sayde, What needed this waste of oyntment? For it myght haue been solde for more then three hundred pence, and haue been geuen vnto the poore. And they grudged agaynst her. And Jesus sayd, Let her alone, why trouble ye her? She hath done a good worke on me. For ye haue poore with you alwayes, & whensoeuer ye will ye may doo them good: but me haue ye not alwayes. She hath done that she coulde, she came aforehande to annoynt my bodye to the burying. Verily I say vnto you, wheresoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done shalbe rehearsed, in remembraunce of her. And

Judas

Judas Iscariot, one of the twelue, went away vnto the bygh Priestes, to betraye hym vnto them. When they hearde that, they were glad, and promised that they would geue him money. And he sought howe he myght conueniently betray him. And the first day of swete bread (when they offered the Passeouer) his disciples sayde vnto him, Where wylt thou that we go and prepare that thou mayest eate the Passeouer? And he sent forth two of his disciples, and sayde vnto them, Goe ye vnto the citie, and there shall meete you a man bearing a pitcher of water, folowe hym. And whyther so euer he goeth in, say ye vnto the good man of the house, The maister sayth, Where is the gheste chaumber, where I shal eate the Passeouer with my disciples? And he wyll shewe you a great Parlour paued, and prepared, there make redie for vs. And his disciples went forth, and came into the citie, and founde as he had sayd vnto them, and they made redie the Passouer. And when it was nowe euentyde, he came with the twelue And as they sate at boorde, and dyd eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shal betray me. And they began to be sorie, and to say to him one by one, Is it I? And another sayd, Is it I? He answeared & sayd vnto them, It is one of the twelue, euē he that dyppeth with me in the platter. The sonne of man truely goeth, as it is written of hym, but woe to that man by whom the sonne of man is betrayed: Good were it for that man yf he had neuer been borne. And as they dyd eate, Jesus tooke bread, & when

he had geuen thankes, he brake it, and gaue to them, and sayd, Take, eate, this is my body. And he tooke the cup, & when he had geuen thankes, he tooke it to them, and they al dranke of it. And he sayde vnto them, This is my blood of the newe testament, whiche is shed for many. Verely I say vnto you, I wyll drynke no more of the fruite of the vine, vntil that day that I drynke it new in the kingdome of god. And when they had saide grece, they went out to the mount Oliuet. And Iesus sayth vnto them, All ye shalbe offended because of me this nyght: For it is wrytten, I wyll smyte the Shepheard, and the sheepe shalbe scattered: But after that I am ryseu again, I wyl goe into Galilee before you. Peter sayd vnto hym, And though al men be offended, yet wyll not I. And Iesus sayth vnto hym, Verely I say vnto thee, that this day, euen in this nyght, before the Cocke crowe twyce, thou shalt denie me three tymes. But he spake more vehemently, No: yf I shoulde dye with thee, I wyll not denie thee. Lykewyse also sayde they al. And they came into a place, which was named Gethsemani, and he sayde to his disciples, Syt ye here while I goe aside and pray. And he taketh with hym Peter, and James, and John, and began to waxe abashed, and to be in an agonie, and saide vnto them, My soule is heauie euen vnto the death: tary ye here and watch. And he went foorth a litle, and fel downe flat on the grounde, and prayed, that yf it were possible, the hour myght passe from hym. And he sayde, Abba, father, all thynges are possible vnto thee, take

away

away this cup from me: Neuertheleſſe, not as I wyl, but that thou wylt be doone. And he came and founde them ſleepyng, and ſayth to Peter, Simon, ſleepeſt thou? Couldeſt not thou watch one houre? watche ye and praye, leſt ye enter into temptation: the ſpirite truely is readie, but the fleſhe is weake. And agayne he went aſyde, and prayed, and ſpake the ſame woordes. And he returned, and founde them a ſleepe agayne, for their eyes were heauie, neyther wyſt they what to anſwere hym. And he came the thyrde time, and ſayde vnto them, Sleepe henceforth, and take your eaſe, it is enough, the houre is come: beholde the ſonne of man is betrayed into the handes of ſinners, riſe vp, let vs go: loe, he that betrayeth me is at hande. And immediatly whyle he yet ſpake, commeth Iudas (which was one of the twelue) And with hym a great number of people with ſwoordes and ſtaues, from the hygh Prieſtes, and Scribes, and Elders. And he that betrayed hym, had geuen them a general token, ſaying, Whō ſo euer I doo kyſſe, the ſame is he: take and leade hym away warely. And as ſoone as he was come, he goeth ſtraygbtway to hym, and ſaith vnto him, Maiſter, Maiſter, and kiſſed him, and they laide their handes on him, & tooke hym. And one of them that ſtoode by, drue out a ſwoord, & ſmote a ſeruaunt of the hygh Prieſtes, and cut of his eare. And Ieſus anſweared, and ſayd vnto them, Ye be come out as vnto a theefe with ſwoordes and ſtaues for to take me. I was dayly with you in the Temple teachyng, and ye tooke me not: but theſe thynges come to paſſe,

that the scripture shoulde be fulfylled. And they all forsooke hym, and ranne away. And there followed hym a certaine young man, clothed in lynnen vppon the bare, and the young men caught hym, and he left his lynnen garmente, and fledde from them naked. And they led Jesus away to the hygh Priest of all, and with hym came al the high Priestes, and the Elders, and the Scribes. And Peter folowed hym a great waye of, euen tyll he was come vnto the Pallace of the hygh Priest, and he sate with the seruauntes, and warmed hym selfe at the fyre. And the high Priestes and all the counsell sought for witnesse agaynst Jesus to put him to death, & found none. For many bare false witnesse agaynst hym, but their witnesses agreed not togeather. And there arose certayne & brought false witnesse agaynst hym, saying, We heard hym say, I wyl destroye this Temple, that is made with handes, and within three dayes I wyl buylde an other made without handes: But yet their witnesses agreed not togeather. And the hygh Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothyng? How is it that these beare witnesse agaynst thee? But he helde his peace, and answeared nothyng. Agayne the hygh Priest asked hym, and sayde vnto hym, Art thou Christ the sonne of the blessed? And Jesus sayd, I am, and ye shall see the sonne of man sytting on the ryght hande of power, and comming in the cloudes of heauen. Then the hygh Priest rent his clothes, and sayde, What neede we any further of witnesses? ye haue heard blasphemie,

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what thynke ye? And they all condemned hym to be wooꝛthy of death. And some began to spyt at hym, and to couer his face, and to beate hym with fystes, & to say vnto hym, Aꝛeede. And the seruauntes bufketed hym on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Pꝛiest, and when she sawe Peter warmyng hym selfe, she loked on hym, and sayde, Wast not thou also with Jesus of Nazareth? And he denyed, saying, I knowe hym not, neyther wote I what thou sayest. And he went out into the porche, and the Cocke crewe, and a Damosell (when she sawe him) began agayne to say to them that stoode by, This is one of them. And he denyed it agayne. And anone after, they that stoode by sayde agayne vnto Peter, Surely thou art one of them, foꝛ thou art of Galilee, and thy speache agreeth thereto. But he beganne to curse and to sweare, saying, I knowe not this man of whom ye speake. And agayne the Cocke crewe, and Peter remembꝛed the wooꝛde that Jesus had sayde vnto hym, Befoꝛe the Cocke crowe twyce, thou shalt denie me thꝛee times, & he began to weepe.

¶ Tuesday next before Easter.

The Epistle.

THe Lord god hath opened mine eare, therfoꝛe can I not say nay, neither withdꝛawe mee selfe: but I offer my backe vnto the smyters, and my cheekes to the nyppers. I turne not my face from shame and spyttyng, and the Lord God shall helpe me, therefoꝛe shall I Esai. 1.

not be confounded. I haue hardened my face lyke a flynt stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, who wyl then goe to lawe with me? Let vs stande one agaynst an other. If there be any that wyll reason with me, let hym come hether forth to me. Beholde, the Lorde God standeth by me, what is he then that can condemne me? Loe, they shalbe lyke as an olde cloth, the moth shal eate them vp. Therefore who so feareth the Lorde among you, let hym heare the voyce of his seruaunt. Who so walketh in darkenesse, and no lyght shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde hym vp by his God. But take heede, ye all kyndle a fire of the wrath of God, & stirre vp the coales. Walke on in the glisteryng of your owne fyre, and in the coales that ye haue kyndeled. This commeth vnto you from my hande: namely, that ye shall sleepe in sorowe.

The Gospel.

Mark.xv. AND anone in the dawnyng, the hygh Priestes helde a counsell with the Elders and the Scribes, and the whole congregation, and bounde Jesus, and led him away, and delyuered hym to Pilate. And Pilate asked hym, Art thou the king of the Jewes? And he answeared, and sayde vnto him, Thou sayest it. And the hygh Priestes accused hym of many thynges. Do Pilate asked hym agayne, saying, Answerest thou nothyng? Beholde howe many thynges they lay to thy charge. Jesus answe-

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red yet nothyng, so that Pilate marueyled. At that feast Pilate dyd delyuer vnto them a prisoner, whom so euer they would desyre. And there was one that was named Barabbas, whiche lay bounde with them that made insurrection: he had committed murder. And the people called vnto hym, and beganne to desyre hym that he woulde doo accordyng as he had euer doone vnto them. Pilate answeared them, saying, Wyl ye that I let loose vnto you the kyng of the Jewes? For he knewe that the hygh Priestes had delyuered hym of enuie. But the hygh Priestes moued the people that he shoulde rather delyuer Barabbas vnto them. Pilate answered agayne, and sayde vnto them, What wyll ye that I then doo vnto hym whom ye call the kyng of the Jewes? And they cryed agayne, Crucifie hym. Pilate sayde vnto them, What euyll hath he doone? And they cryed the more feruently, Crucifie hym. And so Pilate wyllyng to content the people, let loose Barabbas vnto them, and delyuered vp Jesus (when he had scourged hym) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude: and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and began to saiute hym, Hayle kyng of the Jewes. And they smote hym on the head with a reede, and did spyt vpon hym, and bowed their knees, and worshypped hym. And when they had mocked hym, they tooke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym. And they

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compelled one that passed by, called Simon of Cyrene, (the father of Alexander and Rufus) which came out of the feelde, to beare his crosse. And they brought hym to a place named Golgotha, (whiche yf a man interprete, is the place of dead mens skulles.) And they gaue hym to drynke wyne myngled with myrre, but he receyued it not. And when they had crucified hym, they parted his garmentes, castyng lottes vppon them what euery man shoulde take. And it was about the thirde houre, and they crucified hym, and the tytle of his cause was wrytten, The king of the Iewes. And they crucified with hym two theeues, the one on his ryght hande, and the other on his left. And the scripture was fulfylled, whiche sayth, He was counted among the wicked. And they that went by, rayled on hym, waggyng their heades, and saying, A wyrche, thou that destroyest the temple, and buyldest it agayne in three dayes, saue thee selfe, and come downe from the crosse. Lykewyse also mocked hym the high Priestes among them selues, with the Scribes, and sayde, He saued other men, hym selfe he can not saue. Let Christe the king of Israel descende nowe from the crosse, that we may see and beleeue. And they that were crucified with hym, checked hym also. And when the syxth houre was come, darknes arose ouer al the earth, vntyl the nienth houre. And at the nienth houre, Iesus cryed with a loude voyce, saying, Eloi, Eloi, lamasabactahani, (whiche is to one interprete it) my God, my God, why hast thou forsaken me? And some of them that stoode by,

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when they heard that, sayde. Behold he calleth for Elias. And one ranne, and fylled a spunge full of vineger, and put it on a reede, and gaue hym to drynke, saying, Let hym alone, let vs see whether Elias wyll come and take hym downe. But Iesus cryed with a loude voyce, and gaue vp the ghoste. And the vale of the Temple rent in two peeces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cryed and gaue vp the ghost, he sayde, Truely this man was the sonne of God. There were also women a good way of, beholdyng hym: Among whom was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (whiche also when he was in Galilee had folowed hym, and ministred vnto hym) and manye other women, whiche came vp with hym to Hierusalem. And nowe when the euen was come (because it was the day of preparyng that goeth before the sabboth) Joseph of the citie of Arimathea, a noble counsellour, which also looked for the kyngdome of God, came and went in boldlye vnto Pilate, and begged of him the body of Iesu. And Pilate marueyled that he was alredy dead, and called vnto him the Centurion, and asked of him whether he had been any whyle dead? And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a lynnen cloth, and tooke hym downe, and wrapped hym in the lynnen cloth, and layde hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie

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Magdalene, and Marie Joses beheldе where he was laydе.

The Epistle.

Hebre. ix. WHere as is a Testament, there must also (of necessitie) be the deathe of him that maketh the Testamēt. For the Testament taketh aucthoritie when men are dead. For it is yet of no value, as long as he that maketh the Testament is alyue. For which cause also, neither the first Testament was ordeyned without blood. For when Moyses had declared all the commaundementes to all the people according to the lawe, he tooke the blood of Calues, and of Goates, with water and purple wooll, and hysope, and sprynckled both the booke, and all the people, saying, This is the blood of the Testament whiche GOD hath appoynted vnto you. Moreouer, he sprynckled the Tabernacle with blood also, and all the ministryng vessels. And almost all thynges are by the lawe purged with blood, and without sheddyng of blood is no remission. It is needе then, that the similitudes of heauenlye thynges be purified with suche thynges: but that the heauenly thynges them selues be purified with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare nowe in the syght of GOD for vs: not to offer hym selfe often, as the hygh Priestе entreth into the holy place euery yeere with strange blood, for then must he haue often suffered since the

worldе

worlde begynne: But nowe in the ende of the worlde hath he appeared once to put synne to flyght by the offeryng vp of hym selfe. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: Euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The Gospel.

Luke.xxii.

THE feast of sweete bread drue nigh, which is called Easter, and the high Priestes and Scribes sought howe they myght kyl him, for they feared the people. Then entred Sathan into Judas, whose syrname was Iscariot, whiche was of the number of the twelue, and he went his way, and communed with the high Priestes and officers, howe he myght betray hym vnto them. And they were glad, and promised to geue him money. And he consented, and sought opportunitie to betray him vnto them when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. They sayde vnto hym, Where wylt thou that we prepare? And he sayde vnto them, Beholde, when ye enter into the citie, there shal a man meete you, bearyng a pytcher of water, hym folowe into the same house that he entreth in, and ye shall say vnto the good man of the house, The maister sayth vnto thee, where is the guest chaumber where I shal eate the Passeouer with

with my disciples? And he shall shewe you a great parlour paued, there make redy. And they went, and found as he had sayde vnto them, and they made redy the Passouer. And when the houre was come, he sate downe, and the twelue Apostles with hym. And he sayde vnto them, I haue inwardly desired to eate this Passouer with you before that I suffer. For I say vnto you, henceforth wyll I not eate of it anye more, vntyl it be fulfylled in the kyngdome of God. And he tooke the cup, and gaue thankes, & sayd, Take this, and diuide it among you: For I say vnto you, I wyl not drynke of the fruite of this vine, vntyl the kyngdome of God come. And he tooke bread, and when he had geuen thankes, he brake it, and gaue vnto them, saying, This is my body, whiche is geuen for you, this doo in the remembraunce of me. Likewyse also when he had supped, he toke the cup, saying, This cup is the new testament in my blood, which is shed for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but wo vnto that man by whom he is betrayed. And they began to enquire among them selues, which of them it was that should doo it. And there was a strife among them, whiche of them shoulde seeme to be the greatest. And he sayde vnto them, The kynges of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious, but ye shall not so be: but he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that doeth ministre.

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For whether is greater he that sytteth at meate, or he that serueth? Is it not he that sytteth at meate? But I am among you as he that ministreth. Ye are they which haue byden with me in my temptations: And I appoynt vnto you a kyngdome, as my father hath appoynted to me, that ye may eate and drynke at my table in my kyngdome, and syt on seates, iudgyng the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, behold, Satan hath desyred to haue you as it were wheate, but I haue prayed for thee that thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym, Lorde, I am redie to goe with thee into prison, and to death. And he sayde, I tell thee Peter, The Cocke shall not crowe this day, tyll thou haue denyed thryce that thou knowest me. And he sayde vnto them, When I sent you without wallet, and scryppe, and shoes, lacked ye any thyng? And they sayde, No. Then sayde he vnto them, But nowe he that hath a wallet, let hym take it vp, and lykewyse his scryppe, and he that hath no swoorde, let him sell his coate and bye one. For I say vnto you, that yet the same which is written must be performed in me, Euen among the wicked was he reputed. For those thynges whiche are written of me haue an ende. And they sayde, Lorde, behold here are two swoordes. And he sayde vnto them, It is enough. And he came out, and went (as he was wont) to mount Oliuet. And the disciples followed him. And when he came to the place, he sayde vnto them, Pray, lest ye fall into temptation,

kon. And he gate hym selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, yf thou wylt, remoue this cup from me: Neuertheless, not my wyll, but thyne be fulfylled. And there appeared an angell vnto hym from heauen, comfortyng hym. And he was in an agonie, and prayed the longer: and his sweate was lyke droppes of blood, tryckling downe to the grounde. And when he arose from prayer, and was come to his disciples, he founde them sleepyng for heauinesse, and he sayde vnto them, Why sleepe ye? Ryse and pray, lest ye fall into temptation. Whyle he yet spake, beholde, there came a companie, and he that was called Judas, one of the twelue, went before them, and preassed nygh vnto Jesus to kysse hym. But Jesus sayde vnto hym, Judas, betrayest thou the sonne of man with a kysse? When they which were about hym sawe what would folowe, they sayde vnto hym, Lorde, shall we smyte with the swoorde? And one of them smote a seruaunt of the hygh Priestes, and stroke of his ryght eare. Jesus auns weared, and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed hym. Then Jesus sayde vnto the hygh Priestes and rulers of the Temple, and the Elders whiche were come to hym: Ye be come out as vnto a theefe with swoordes and staues. When I was daily with you in the Temple, ye stretched forth no handes agaynst me: But this is euen your very houre, & the power of darknesse. Then tooke they hym, and led hym, and broughte hym to the hygh Priestes house. But Peter

folowed

followed a farre of. And when they had kyndled a fyre in the middes of the Pallace, and were set downe togeather, Peter also sate downe among them. But when one of the wenches beheld hym, as he sate by the fyre (and loked vpon him) she sayde, This same felowe was also with him. And he denyed hym, saying, Woman, I knowe hym not. And after a litle whyle, an other sawe hym, and sayde, Thou art also of them. And Peter saide, Man, I am not. And about the space of an houre after, an other affyrmed, saying, Verily this felowe was with hym also, for he is of Galilee. And Peter said, Man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe. And the Lorde turned backe, and looked vpon Peter. And Peter remembred the woorde of the Lorde, howe he had sayd vnto hym, Before the Cocke crowe, thou shalt denie me thryce: and Peter went out, and wept bytterly. And the men that tooke Jesus, mocked hym, and smote hym: And when they had blyndfolded hym, they stroke hym on the face, and asked hym, saying, Areede, who is he that smote thee? And many other thynges despitefully sayde they agaynst him. And as soone as it was day, the Elders of the people, and the hygh Priestes and Scribes came togeather, and led him into their counsell, saying, Art thou very Christe? Tell vs. And he sayde vnto them, Yf I tell you, ye wyll not beleeue me: and yf I aske you, you wyll not answeare, nor let me goe: Hereafter shall the sonne of man syt on the ryght hand of the power of God. Then sayde they all, Art thou then the

sonne

sonne of God? He sayde, Ye say that I am. And they sayde, What neede we of any further witnesse? For we our selues haue heard of his owne mouth.

¶ Thursday next before Easter.

The Epistle.

1. Corin. xi. THIS I warne you of, and commende not, that ye come not together after a better maner, but after a woorse. For fyrst of all, when ye come together in the congregation, I heare that there is discention among you, and I partly beleeue it. For there must be sectes among you, that they whiche are perfecte among you, maye be knowen. When ye come together therfore into one place, the Lordes supper can not be eaten, for euery man beginneth before to eate his owne supper. And one is hungry, and an other is dronken. Haue ye not houses to eate and drynke in? Despyse ye the congregation of GOD, and shame them that haue not? What shal I say vnto you? shal I prayse you? In this I prayse you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same nyght in whiche he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and sayd, Take ye, and eate, this is my body whiche is broken for you: this do ye in the remembraunce of me. After the same maner also he tooke the cup when supper was doone, saying, This cup is the newe Testament in my blood, this do as oft as ye drynke it, in re-

membraunce

remembraunce of me. For as often as ye shal eate this bread, and drinke of this cup, ye shall shewe the Lordes death tyl he come. Wherfore, who soeuer shal eate of this bread, and drinke of this cuppe of the Lorde vnworthyly, shalbe gylte of the body and blood of the Lorde. But let a man examine hym selfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many sleepe. For yf we had iudged our selues, we shoulde not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. Yf any man hunger, let him eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse hym, saying, We founde this felowe peruerting the people, and forbidding to pay tribute to Caesar, saying that he is Christe a kyng. And Pilate apposed him, saying. Art thou the king of the Iewes? He answered him, and sayd, Thou sayest it. Then sayde Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, Luke xxiii.

ſaying, He moueth the people, teachyng throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee he aſked whether the man were of Galilee. And aſſoone as he knew that he belonged vnto Herodes iuriſdiction, he ſent him to Herode, whiche was alſo at Hieruſalem at that tyme. And when Herode ſawe Jeſus, he was exceedyng glad, for he was deſyrous to ſee him of a long ſeaſon, becauſe he had heard many thynges of hym, and he truſted to haue ſeene ſome miracles done by him. Then he queſtioned with him many wordes, but he anſwered him nothing. The high Prieſtes and Scribes ſtoode forth and accuſed him ſtraytly. And Herode with his men of warre deſpiſed him. And when he had mocked him, he arayed him in whyte clothyng, and ſent him agayne to Pilate. And the ſame day Pilate and Herode were made frendes together, for before they were at variaunce. And Pilate called together the high Prieſtes, and the rulers, and the people, and ſayde vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde I examine him before you, and fynde no fault in this man of thoſe thinges whereof ye accuſe him, no nor yet Herode. For I ſent you vnto hym, and loe, nothyng worthy of death is done vnto him, I will therefore chaſten him, and let hym looſe. For of neceſſitie he muſt haue let one looſe to them at that feaſte. And all the people cryed at once, ſaying, Away with him, and deliuer vs Barabbas (which for a cer-

tayne

gayne insurrection made in the citie, and for a murther, was cast into prison.) Pilate spake agayne vnto them, wyllyng to let Iesus loose. But they cryed, saying, Crucifie hym, crucifie him. He sayde vnto them the thyrde time, What euyl hath he done? I fynde no cause of death in hym, I wyll therefore chasten hym, and let him goe. And they cryed with loude voyces, requiryng that he might be crucified. And the voyces of them and of the high Priestes preuayled. And Pilate gaue sentence that it shoulde be as they required. And he let loose vnto them, hym that for insurrection and murder was cast into prison, whom they had desyred. And he deliuered to them Iesus, to doo with hym what they woulde. And as they led hym away, they caught one Simon of Cyrene, comming out of the feelde, and on hym layde they the crosse, that he myght beare it after Iesus. And there followed hym a great company of people, and of women, whiche bewayled and lamented him. But Iesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, wepe not for me, but weepe for your selues, and for your children. For beholde the dayes wyll come, in the whiche they shal say, Happy are the barren, and the wombes that neuer bare, & the pappes which neuer gaue sucke. Then shal they begyn to say to the mountaynes, Fal on vs, & to the hilles, Couer vs. For if they do this in a greene tree, what shalbe done in the drye? And there were two euyl doers led with hym to be slayne. And after that they were come to the place (whiche is called Caluary,

there they crucified him, and the euyl doers, one on the ryght hande, and the other on the left. Then sayde Jesus, Father forgeue them, for they wote not what they doo. And they parted his rayment, and cast lottes, and the people stoode and behelde. And the rulers mocked him with them, saying, He saued other men, let him saue him selfe yf he be very Christ the chosen of God. The souldiers also mocked hym, and came and offered him vineger, and sayde, If thou be the king of the Jewes, saue thee selfe. And a superscription was wrytten ouer him, with letters of Greke, and Latine, and Hebrue: This is the king of the Iewes. And one of the euyll doers which were hanged, rayled on hym, saying, If thou be Christe, saue thee selfe and vs. But the other aunswered, and rebuked him, saying, Fearest thou not God, seyng thou art in the same damnation? We are ryghteously punished, for we receaue according to our deedes, but this man hath done nothing amysse. And he sayde vnto Jesus, Lorde remember me when thou commest into thy kyngdome. And Jesus sayde vnto him, Verily I say vnto thee, to day shalt thou be with me in Paradise. And it was about the sixth houre, and there was a darkenesse ouer all the earth, vntyl the nienth houre, and the sunne was darkened, and the vale of the Temple did rent euen through the myddest. And when Jesus had cryed with a loude voyce, he sayde, Father, into thy handes I commende my spirite. And when he thus had sayde, he gaue vp the ghost. When the Centurion sawe

what

what had happened, he glorysied GOD, saying, Verely this was a righteous man. And all the people that came together to that syght, and sawe the thynges whiche had happened, smote their breastes, and returned. And al his acquayntaunce, and the women that folowed hym from Galilee, stoode a farre of, beholdyng these thynges. And beholde, there was a man named Joseph, a counsellour, and he was a good man and a iust, the same had not consented to the counsell and deede of them, whiche was of Arimathea, a citie of the Iewes, whiche sawe also wayteth for the kingdome of GOD: he went vnto Pilate and begged the body of Iesus, and tooke it downe, and wrapped it in a lynnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before had ben layde. And that day was the preparyng of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche had come with hym from Galilee, beheld the sepulchre, and howe his body was layde. And they returned & prepared sweete odours and ointmentes, but rested on the Sabboth day, accordyng to the commaundement.

¶ On good Fryday.

The Collect.

ALmightie GOD, we beseche thee graciously to beholde this thy familie, for the whiche our Lorde Iesus Christe was contented to be betrayed and geuen vp into the handes of

wicked man, and to suffer death vpon the crosse, who lyueth and raygneth with thee and the holy ghost, nowe and euer. Amen.

ALmighty and euerlasting God, by whose spirite the whole body of the Churche is gouerned and sanctified, receaue our supplications and prayers, which we offer before thee for all estates of men, in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lorde Jesus Christe.

MErcyfull God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the death of a sinner, but rather that he shoulde be conuerted, and lyue: Haue mercy vpon all Jewes, Turkes, infidels, and Heretikes, and take from them all ignorance, hardnes of harte, and contempt of thy worde, & so fetche them home blessed Lord to thy flocke, that they may be saued among the remnaunt of the true Israelites, and be made one folde vnder one sheepheard Jesus Christ our Lorde, who lyueth and raigneth. &c.

The Epistle.

Hebr. 2. THe lawe (which hath but a shadowe of good thynges to come, and not the very fashion of thynges them selues) can neuer with those sacrifices which they offer yere by yere continually, make the commers thereunto perfect. For would not then those sacri-

fices

ges haue ceassed to haue been offered, because that the offerers once pourged, shoulde haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates can not take away sinnes. Wherefore when he commeth into the worlde, he sayth, Sacrifice and offeryng thou wouldest not haue, but a bodye hast thou ordeyned me. Burnt offerynges also for sinne hast thou not alowed. Then sayde I, Loe, I am here. In the begynnyng of the booke it is wrytten of me, that I shoulde do thy wyll, O GOD. Aboue, when he saith, Sacrifice and offeryng, and burnt sacrifices, and sinne offerynges thou wouldest not haue, neyther hast thou alowed them (whiche yet are offered by the lawe) then sayde he, Loe, I am here to do thy wyll, O God. He taketh away the firste, to establyshe the latter: by the whiche wyll, we are made holye, euen by the offeryng of the body of Iesu Christe once for al. And euerye Priest is redye dayly ministryng and offeryng oftentymes one manner of oblation, whiche can neuer take away sinnes. But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the ryght hande of God, and from henceforth tarieth tyl his foes be made his footestoole. For with one offeryng hath he made perfect for euer them that are sanctified. The holy ghost hym selfe also beareth vs recorde, euen when he tolde before, This is the Testament that I wil make vnto thē, After those dayes (saith the lord) I wil put my lawes in their hartes, & in their myndes

wyl I wrytte them, and theyr sinnes and iniquities wil I remember no more. And where remission of these thinges is, there is no more offering for sinnes. Seeing therfore brethren, that by the meanes of the blood of Jesu, we haue libertie to enter into the holy place by the newe and liuing way, whiche he hath prepared for vs through the vayle (that is to say) by his flesshe: and seeyng also that we haue an hygh Priestе, whiche is ruler ouer the house of GOD, let vs drawe nygh with a true hart in a sure fayth, sprynckled in our hartes from an euyll conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faythful that promysed) and let vs consyder one another, to thintent that we may prouoke vnto loue, and to good workes, not forsakyng the felowshyp that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nygh.

The Gospel.

Iohn. xviii. When Jesus had spoken these woordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he then entred with his disciples. Judas which also betrayed hym, knewe the place: For Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a bande of men, and ministers of the high Priestes and Pharisees) came thyther with lanternes and fyrebrandes, and weapons. And Jesus

ſus knowing all thinges that ſhoulde cõme on him, went foorth, and ſayde vnto them, Whom ſeeke ye? They aunſwered hym, Jeſus of Nazareth. Jeſus ſayde vnto them, I am he. Judas alſo whiche betrayed him ſtoode with them. As ſoone then as he had ſayde vnto them, I am he, they went backwarde and fell to the grounde. Then asked he them agayne, Whom ſeeke ye? They ſayde, Jeſus of Nazareth. Jeſus aunſwered, I haue tolde you that I am he: yf ye ſeeke me therfore let theſe goe their way, that the ſaying might be fulfylled which he ſpake. Of them which thou gaueſt me, haue I not loſt one. Then Simon Peter hauing a ſwoorde, drue it, and ſmote the hygh prieſtes ſeruaunt, and cut of his ryght eare. The ſeruauntes name was Malcus. Therefore ſayth Jeſus vnto Peter, Put vp thy ſwoorde into the ſheath, ſhall I not drynke of the cup which my father hath geuen me? Then the companie, and the captayne, and the miniſters of the Jewes tooke Jeſus, and bounde hym, and led hym away to Annas firſte, for he was father in lawe to Caiaphas, whiche was the hygh Prieſt the ſame yere. Caiaphas was he that gaue counſel to the Jewes, that it was expedient that one man ſhoulde dye for the people. And Simon Peter folowed Jeſus, and ſo dyd another diſciple: that diſciple was knowen to the hygh prieſt, and went in with Jeſus vnto the pallace of the hygh Prieſte. But Peter ſtoode at the dooze without. Then went out that other diſciple (whiche was knowen to the hygh Prieſte) and ſpake to the damoſell that kept the dooze, and

brought

brought in Peter. Then sayde the damosell that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed them selues. Peter also stoode among them, and warmed him selfe. The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the synagogue, and in the temple whyther all the Jewes haue resorted, and in secrete haue I sayde nothyng. Why askest thou me? Aske them which heard me, what I sayde vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers whiche stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euil spoken, beare witnesse of the euil: but yf I haue well spoken, why smytest thou me? And Annas sent him bounde to Caiaphas the high Priest. Simon Peter stoode and warmed him selfe. Then sayde they vnto hym, Art not thou also one of his disciples? He denyed it, and sayde, I am not. One of the seruauntes of the high Priestes (his cosin whose eare Peter smote of) sayde vnto hym, Dyd not I see thee in the garden with hym? Peter therefore denyed agayne, and immediatlye the Cocke crewe. Then ledde they Jesus from Caiaphas into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hall, lest they shoulde be defiled, but that they might

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rate the Passouer. Pilate then went out to them, and sayde, What accusation bryng you agaynst this man? They answered and sayde vnto him, If he were not an euil doer, we would not haue deliuered hym vnto thee. Then sayde Pilate vnto them, Take ye him, and iudge him after your owne lawe. The Iewes therfore sayd vnto him, It is not lawfull for vs to put any man to death, that the wordes of Iesus myght be fulfylled which he spake, signifiyng what death he shoulde dye. Then Pilate entred into the iudgement hall agayne, and called Iesus, and sayde vnto hym, Art thou the kyng of the Iewes? Iesus answered, Sayest thou that of thee selfe, or dyd other tell it thee of me? Pilate answered, Am I a Iewe? Thyne owne nation and hygh Priestes haue deliuered thee vnto me: What hast thou done? Iesus answered, My kyngdome is not of this worlde: If my kingdome were of this worlde, then would my ministers surely fyght, that I shoulde not be deliuered to the Iewes: but nowe is my kyngdome not from hence. Pilate therefore sayde vnto him, Art thou a kyng then? Iesus answered, Thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayde vnto him, What thyng is trueth? And when he had sayd this, he went out agayne vnto the Iewes, and sayth vnto them, I fynde in hym no cause at all. Ye haue a custome that I shoulde deliuer you one loose at

Easter.

Easter: wyll ye that I loose vnto you the kyng of the Iewes? Then cryed they al agayne, saying, Not him, but Barabbas. The same Barabbas was a murderer. Then Pilate tooke Iesus therefore and scourged hym, and the souldiers wounde a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto hym, and sayde, Hayle kyng of the Iewes. And they smote him on the face. Pilate went forth agayne, and sayde vnto them, Beholde, I bring him forth to you, that ye may knowe that I fynde no fault in hym. Then came Iesus forth wearing a crowne of thorne, & a robe of purple. And he sayth vnto them, Behold the man. When the high priestes and ministers therefore sawe him, they cried, Crucifie hym, crucifie him. Pilate saith vnto them, Take ye him and crucifie him, for I find no cause in him. The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because he made him selfe the sonne of GOD. When Pilate heard that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayth vnto Iesus, Whence art thou? But Iesus gaue him no answere. Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee? and haue power to loose thee? Iesus answered, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue. Therefore he that delyuered me vnto thee, hath the more sinne: and from thencefoorth sought Pilate meanes to loose hym. But the Iewes cryed, saying, If

thou

thou let hym goe, thou art not Caesars freende. For who so euer maketh hym selfe a kyng, is agaynst Caesar. When Pilate hearde that saying, he brought Jesus forth, and sate downe to geue sentence in a place that is called the Pauement, but in the Ebrue tongue Gabbatha. It was the preparyng day of Easter, about the first houre. And he sayth vnto the Jewes, Beholde your kyng. They cryed, saying, Away with him, away with him, crucifie hym. Pilate saith vnto them, Shall I crucifie your kyng? The hygh Priestes answered, We haue no kyng but Caesar. Then delyuered he hym to them to be crucified. And they tooke Jesus, and led him away. And he bare his crosse, and went forth into a place whiche is called the place of dead mens skulles, but in Ebrue, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the myddest. And Pilate wrote a tytle, and put it vpon the crosse. The writyng was: Iesus of Nazareth, kyng of the Iewes. This title read many of the Jewes: For the place where Jesus was crucified, was neare to the citie. And it was written in Ebrue, Greke, and Latine. Then sayde the hygh Priestes of the Jewes to Pilate, Write not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garmentes, and made foure partes, to euerye souldier a parte, and also his coate. The coate was without seame, wrought vpon throughout. They

layde therefore among them selues. Let vs not diuide it, but cast lottes for it who shall haue it, that the scripture myght be fulfylled, saying, They haue parted my rayment among them, and for my coate dyd they cast lottes, and the souldiers dyd such thynges in deede. There stoode by the crosse of Jesus his mother, and his mothers sister, Marie the wyfe of Cleophas, and Marie Magdalene. When Jesus therefore sawe his mother, and the disciple whom he loued, standyng, he sayth vnto his mother, Woman beholde thy sonne. Then sayde he to the disciple, Beholde thy mother. And from that houre the disciple toke her for his owne. After these thinges, Jesus knowing that all thynges were nowe performed, that the scripture might be fulfylled, he sayth, I thirste. Ther stoode a vessell by full of vineger: therefore they fylled a spunge with vineger, and wounde it about with hysope, and put it to his mouth. Assoone as Jesus then receiued of the vineger, he sayde, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therfore, because it was the preparyng of the Sabboth, that the bodyes shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day was an hygh day) besought Pilate that their legges myght be broken, and that they myght be taken downe. Then came the souldiers, and brake the legges of the fyrst, and of the other which was crucified with him: But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges, but one of the souldiers with a speare thrust him

him

him into the syde, and foorthwith there came out blood and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he saith true, that ye might beleue also. For these things were done, that the scripture should be fulfylled, Ye shal not breake a bone of him. And agayne another scripture sayth, They shall loke vpon him whom they haue pearsed. After this, Ioseph of Arimathea (which was a disciple of Iesus, but secretely for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore, and tooke the body of Iesus. And there came also Nichodemus (which at the begynnyng came to Iesus by nyght) and brought of Myrre and Aloes myngled together about an hundred pounde waight. Then tooke they the bodye of Iesus, and wounde it in lynnen clothes with the odours, as the maner of the Iewes is to bury. And in the place where he was crucifyed there was a garden, and in the garden a newe Sepulchre, wherein was neuer man laide. There layde they Iesus therefore, because of the preparyng of the Sabboth of the Iewes, for the Sepulchre was nygh at hande.

¶ Easter Euen.

The Epistle.

IT is better (yf the wyll of God be so) that ye suffer for well doing, then for euyll doing: forasmuch as Christe hath once suffered for sinnes, 1. Pet. iii.

hymnes, the iust for the vniust to bring vs to God, and was killed as parteining to the flesshe, but was quickened in the spirite. In which spirite he also went, and preached to the spirites that were in prison, which sometime had ben disobedient, when the long sufferyng of God was once loked for in the dayes of Noe, whyle the arke was a preparing: wherein a fewe, that is to say, eyght soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttyng away of the fylth of the flesshe, but in that a good conscience consenteth to God by the resurrection of Jesus Christ, whiche is on the ryght hande of God, and is gone into heauen, angels, powers, and myght subdued vnto hym.

The Gospel.

Math. xxvii. When the euen was come, there came a riche man of Arimathea, named Joseph, whiche also was Jesus disciple. He went vnto Pilate, and begged the body of Jesus. Then Pilate commaunded the bodye to be delyuered. And when Joseph had taken the bodye, he wrapped it in a cleane lynnen cloth, and layde it in his newe tombe, whiche he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, & departed. And there was Mary Magdalene, & the other Mary, sytting ouer against ỹ sepulchre. The next day that followeth the day of preparing, the high priestes & Pharisees came together vnto Pilate, saying, Syr, we remember that this deceiuer said whyle he

he was yet alyue, After three dayes I wyl ryse agayne. Commaunde therefore that the Sepulchre be made sure vntyll the thyrde day, lest his disciples come and steale hym away, and say vnto the people, he is ryssen from the dead: and the last errour shalbe woorse then the fyrst. Pilate sayde vnto them, Ye haue a watche, goe your way, make it as sure as you can. So they went and made the Sepulchre sure with the watchemen, and sealed the stone.

¶ Easter day.

¶ At Mornyng prayer in steade of the psalme, O come let vs. &c. These Anthemes shalbe song or sayde.

CHrist rysyng agayne from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so lykewyse, count your selues dead vnto sinne, but lyuyng vnto God in Christe Iesus our Lorde.

CHriste is ryssen agayne, the first fruites of them that slepe. For seing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doo dye, so by Christe all men shalbe restored to lyfe.

The Collect.

ALmighty God, whiche through thy only begotten sonne Iesus Christe hast ouercome

death, & opened to vs the gate of euerlasting lyfe, we humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desyres, so by thy continuall helpe we may bryng the same to good effecte: through Jesus Christe our Lorde, who lyueth &c.

The Epistle.

Colloss. iii. IF ye be rysen againe with Christ, seeke those thynges whiche be aboue, where Christ sytteth on the right hande of God. Set your affection on heauenly things, and not on earthly thynges. For ye are dead, and your lyfe is hyd with Christ in God. Whensoeuer Christ (which is our lyfe) shal shewe hym selfe, then shall ye also appeare with hym in glorie. Mortifie therfore your earthly members, fornication, vncleannesse, vnnatural lust, euyl concupiscence, and couetousnesse, whiche is worshyppyng of idols, for which thinges sake the wrath of God vseth to come on the chyldren of vnbeleefe, among whom ye walked sometyme when ye lyued in them.

The Gospel.

Iohn xx. THE first day of the Sabbothes came Marie Magdalene early (when it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whom Jesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we can not tell where they haue layde hym. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre.

ehre. They ranne both togeather, and that other disciple dyd outrunne Peter, & came fyrst to the Sepulchre. And when he had stowped downe, he sawe the lynnen clothes lying, yet went he not in. Then came Simon Peter folowyng hym, and went into the Sepulchre, and sawe the lynnen clothes lye, and the napkyn that was about his head not lying with the lynnen clothes, but wrapped togeather in a place by it selfe. Then went in also that other disciple, which came fyrst to the Sepulchre, and he sawe and beleeued. For as yet they knewe not the Scripture, that he houlde ryse agayne from death. Then the disciples went away agayne to their owne home.

¶ Munday in Easter weeke.

The Collect.

ALmightie God, whiche thrugh thy only begotten sonne Jesus Christe hast ouercome death, and opened vnto vs the gate of euerlastyng lyfe: We humblye beseeche thee, that as by thy speciall grace preuentyng vs, thou doeest put in our myndes good desyres: so by thy continuall helpe we may bryng the same to good effect, thrugh Jesus Christ our Lord, who lyueth and raigneth. &c.

The Epistle.

PEter opened his mouth, and sayde, Of a Actes.10
trueth I perceyue that there is no respecte of persons with GOD: but in al people, he that feareth hym, and woorketh rygh-

 eous-

ouknesse, is accepted with hym. Ye knowe the preachyng that God sent vnto the chyldren of Israel, preaching peace by Iesus Christ, whiche is Lorde ouer al thynges, whiche preaching was published throughout all Iewrie (and begannus in Galilee, after the baptisme which Iohn preached) howe God annoynted Iesus of Nazareth with the holy ghoste, and with power. Which Iesus went about dooyng good, and healyng all that were oppressed of the deuyll, for God was with hym. And we are witnesses of all thynges whiche he dyd in the lande of the Iewes, and at Hierusalem, whom they slewe and hanged on tree. Hym God rayled vp the thyrde day, and shewed hym openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) whiche dyd eate and drinke with him after he rose from death. And he commaunded vs to preache vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of the quicke and the dead. To hym geue all the Prophetes witnesse, that through his name whosoeuer beleeueth in hym, shal receyue remission of synnes.

The Gospel.

Luke. xxiiii. BEholde, two of the disciples went that same day to a Towne called Emaus, whiche was from Hierusalem about threscore furlongs. And they talked together of al the thinges that had happened. And it chaunced whyle they communed together, and reasoned, Iesus hym selfe drewe neare, and went with them, but their

eyes

eyes were holden that they shoulde not knowe hym. And he sayde vnto them, What manner of communications are these that ye haue one to an other as ye walke, and are sadde? And the one of them (whose name was Cleophas) answeared, and sayde vnto hym, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges whiche haue chaunced there in these dayes? He sayde vnto them, What thynges? And they sayde vnto hym, Of Iesus of Nazareth, whiche was a Prophete, myghtie in deede and woorde before God and al the people, & howe the high Priests and our rulers delyuered hym to be condemned to death, and haue crucified hym: but we trusted that it had been he which should haue redeemed Israel. And as touchyng al these thynges, to day is euen the thyrde day that they were done. Yea, and certayne women also of our company made vs astonied, whiche came early vnto the Sepulchre, and founde not his bodye, and came, saying that they had seene a vision of angelles, whiche sayde that he was alyue. And certayne of them which were with vs, went to the Sepulchre and founde it euen so as the women had sayde, but hym they sawe not. And he sayde vnto them, O fooles and slowe of hart to beleeue all that the Prophetes haue spoken: Ought not Christe to haue suffered these thinges, and to enter into his glorie? And he began at Moses and al the Prophetes, and interpreted vnto them in all Scriptures whiche were wrytten of hym. And they drewe nigh vnto the towne which they went vnto, and he made as though he would haue gone

further. And they constrayned him, saying, Abide with vs, for it draweth towardes nyght, and the day is farre passed. And he went in to tarry with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, & brake, and gaue to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they sayd betweene them selues, Did not our hartes burne within vs, whyle he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying, The Lorde is ryssen in deede, and hath appeared to Simon. And they tolde what thynges were doone in the way, and howe they knewe hym in breakyng of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmyghtie father, which hast geuen thy only sonne to die for our sinnes, and to rise again for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Iesus Christe our Lorde.

The Epistle.

Act. xiii. YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hie-

rusalem,

rusalem, and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth day, they haue fulfylled them in condemnyng hym. And when they founde no cause of death in hym, yet desyred they Pilate to kyll hym. And when they had fulfylled all that were wrytten of hym, they toke hym downe from the tree, and put hym in a Sepulchre. But God raised him againe from death the thyrde day, and he was seene many dayes of them whiche went with hym from Galilee to Hierusalem, whiche are witnesses vnto the people. And we declare vnto you, howe that the promyse whiche was made vnto the fathers, GOD hath fulfylled vnto theyr chyldren, euen vnto vs, in that he raysed vp Jesus agayne, euen as it is wrytten in the seconde Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he raysed him vp from death, nowe no more to returne to corruption, he said on this wise, The holy promises made to David, will I geue faythfully vnto you. Wherefore he sayth also in an other place, Thou shalt not suffer thine holy to see corruption. For David (after that he had in his time fulfylled the wyl of God) fell on sleepe, and was layde vnto his fathers, & sawe corruption: but he whom God raysed agayne, sawe no corruption. Be it knowen vnto you therefore ye men and brethren, that through this man is preached vnto you forgeuenesse of sinnes, and that by him, all that beleeue, are iustified from all thynges, from whiche ye coulde not be iustified by the lawe of

Moses. Beware therefore lest that fall on you, whiche is spoken of in the Prophetes, Behold ye despisers, and woonder, and perishe ye: For I do a worke in your dayes, which ye shal not beleue, though a man declare it vnto you.

The Gospel.

Luke. xxiiii. IEsus stoode in the myddest of his disciples, & sayde vnto them, Peace be vnto you, it is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirite. And he sayde vnto them, Why are ye troubled? and why doo thoughtes aryse in your hartes? Beholde my handes and my feete that it is euen I mee selfe. Handle me and see: for a spirite hath no flesche and bones as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleeued not for ioy, and wondred, he sayd vnto them, Haue ye here any meate? And they offered hym a peece of a broyled fyshe, and of an hony combe. And he tooke it, and dyd eate before them. And he sayd vnto them, These are the wordes which I spake vnto you while I was yet with you, that al must needes be fulfylled whiche were wrytten of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wyttes, that they myght vnderstande the Scriptures, and sayde vnto them, Thus it is wrytten, and thus it behoued Christe to suffer, and to ryse agayne from death the thyrde day, and that repentaunce and remission of synnes shoulde be preached in his name among all nations, and

must

must begyn at Hierusalem. And ye are witnesses of these thynges.

¶ The first Sunday after Easter.

The Collect.

ALmyghtie God. &c. As at the Communion on Easter day.

The Epistle.

ALL that is borne of God ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is he that came by water and blood, not by water onely, but by water & blood. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three whiche beare record in heauen: the father, the woorde, and the holy ghoste, and these three are one. And there are three whiche beare record in earth: the spirite, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnesse of GOD is greater. For this is the witnesse of God that is greater, whiche he testified of his sonne. He that beleeueth on the sonne of God, hath the witnesse in hym selfe. He that beleeueth not God, hath made hym a lier, because he beleeueth not the record that God gaue of his sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in 1. Iohn. v.

in his ſonne. He that hath the ſonne, hath lyfe: and he that hath not the ſonne of God, hath not lyfe.

The Goſpel.

THE ſame day at night, which was the firſt day of the ſabbothes, when the dooꝛes were ſhutte (where the diſciples were aſſembled together foꝛ feare of the Iewes) came Ieſus, and ſtoode in the myddes, & ſayde vnto them, Peace be vnto you. And when he had ſo ſayde, he ſhewed vnto them his handes and his ſide. Then were the diſciples glad when they ſawe the loꝛd. Then ſayd Ieſus to them agayne, Peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And when he had ſayde theſe wooꝛdes, he bꝛeathed on them, and ſayde vnto them, Receyue ye the holy ghoſt: Whoſoeuers ſinnes ye remit, they are remitted vnto them, and whoſoeuers ſinnes ye retepue, they are retteyned.

The ſeconde Sunday after Eaſter.

The Collect.

ALmighty God, which haſt geuen thyne onely ſonne to be vnto vs both a ſacrifice foꝛ ſinne, and alſo an example of godly lyfe: geue vs the grace that we may alwayes moſt thankfully receyue that his ineſtimable benefite, and alſo dayly endeuour our ſelues to folowe the bleſſed ſteppes of his moſt holy lyfe.

The

The Epistle.

THis is thanke worthy, yf a man for con-
science towarde God endure greefe, and
suffer wrong vndeserued. For what prayse
is it, if whē ye be buffeted for your faultes,
ye take it patiently? But and if when ye do wel,
ye suffer wrong, and take it patiently, then is
there thanke with God. For hereunto verely
were ye called. For Christe also suffered for
vs, leauing vs an example, that ye shoulde folowe
his steppes, which did no sinne, neither was there
guyle founde in his mouth. Which when he was
reuyled, reuyled not agayne: when he suffered, he
threatned not, but committed the vengeaunce to
hym that iudgeth rygh̄teously. Which his owne
selfe bare our sinnes in his body on the tree:
that we being deliuered from sinne, shoulde lyue
vnto righteousnesse, by whose stripes ye were
healed. For ye were as sheepe going astray, but
are now turned vnto the shepheard and Bishop
of your soules. i.Peter.ii.

The Gospel.

CHrist sayde to his disciples, I am the good
shepheard. A good shepheard geueth his
lyfe for the sheepe. An hired seruaunt, and
he which is not the shepheard (neither the
sheepe are his owne) seeth the Wolfe commyng,
and leaueth the sheepe and fleeth, and the Wolfe
catcheth and scattereth the sheepe. The hyred
seruaunt fleeth, because he is an hyred seruaunt,
and careth not for the sheepe. I am the good
shepheard, & knowe my sheepe, and am knowen
of Iohn.x.

of myne. As my father knoweth me, euen so knowe I also my father. And I geue my life for the sheepe. And other sheepe I haue, whiche are not of this folde, them also must I bryng, and they shall heare my voyce, and there shalbe one folde and one shepheardc.

¶ The thirde Sunday after Easter.

The Collect.

ALmyghtie God, whiche shewest to all men that be in errour the lyght of thy trueth, to the intent that they may returne into the way of ryghteousnesse: Graunt vnto all them that be admitted into the felowshyp of Christes religion, that they may eschewe those thynges that be contrary to their profession, and followe al such thinges as be agreeable to the same, thorowe our Lorde Jesus Christe.

The Epistle.

1. Pet. ii. DEarely beloued, I beseeche you as straungers and pylgrymes, abstreine from fleshly lustes, whiche fyght agaynst the soule, and see that ye haue honest conuersation amõg the Gentiles, that whereas they backbyte you as euyll doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the kyng, as vnto the chefe head, eyther vnto rulers, as vnto them that are sent of hym for the punishment of euyll doers,

doers, but for the laude of them that doo well. For so is the wyl of God, that with wel doing ye may stop the mouthes of foolyshe and ignorant men, as free, and not as hauyng the libertie for a cloke of maliciousnesse, but euen as the seruants of god. Honour al men, loue brotherly felowshyp, feare God, honour the kyng.

The Gospel.

IEsus sayd to his disciples, After a whyle ye shal not see me, and agayne after a whyle ye shal see me, for I go to the father. Then said some of his disciples betweene them selues, What is this that he saith vnto vs, After a while ye shall not see me, and agayne, after a whyle ye shal see me, and that I goe to the father. They sayde therfore, what is this that he sayth after a whyle? We can not tell what he sayth. Iesus perceyued that they woulde aske hym, and sayde vnto them, Ye enquyre of this betweene your selues, because I sayd, After a whyle ye shal not see me, and agayne after a whyle ye shal see me. Verily verily I say vnto you, ye shal weepe and lament, but contrary wyse the worlde shall reioyce: ye shal sorowe, but your sorowe shalbe turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come: But as soone as she is delyuered of the chylde, she remembreth no more the anguish, for ioy that a man is borne into the worlde. And ye nowe therefore haue sorowe, but I wyl see you agayne, and your hartes shal reioyce, and your ioy shal no man take from you. Iohn.xvi.

The

The Collect.

ALmighty God, which doest make the mindes of al faythful men to be of one wyl: Graunt vnto thy people that they may loue the thing which thou commaundest, and desire that which thou doest promise, that among the sundrye and manyfolde changes of the worlde, our hartes may surely there be fixed, whereas true ioyes are to be founde, through Christe our Lord, Amen.

The Epistle.

EVery good gyft, and euery perfect gyfte is from aboue, and commeth downe from the father of lyghtes, with whom is no variablenesse, neyther shadowe of change. Of his owne wyll begate he vs with the woorde of trueth, that we shoulde be the fyrst fruites of his creatures. Wherefore deare brethren, let euery man be swyfte to heare, slowe to speake, slowe to wrath: For the wrath of man woorketh not that whiche is ryghteous before God. Wherefore lay aparte all fylthynesse and superfluitie of malicyousnesse, and receyue with meekenesse the woord that is graffed in you, which is able to saue your soules.

The Gospel.

IEsus sayde vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I go: but because I haue sayde suche thynges vnto you, your hartes are ful of sorowe. Neuertheles, I tell you the trueth,

erueth, it is expedient for you that I go away: for if I go not away, that comforter wyll not come vnto you. But if I depart, I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of ryghteousnesse, and of iudgement. Of sinne, because they beleue not on me. Of righteousnesse, because I go to my father, and ye shall see me no more. Of iudgement, because the Prince of this worlde is iudged alredy. I haue yet many thynges to say vnto you, but ye can not beare them away nowe. Howbeit, when he is come (which is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of him self: but whatsoeuer he shal heare, that shal he speake: and he wyl shewe you thinges to come. He shall glorifie me, for he shall receyue of myne, & shal shewe vnto you. All thinges that the father hath, are myne: therfore sayd I vnto you, that he shal take of myne, & shewe vnto you.

The fyfth sunday after Easter.

The Collect.

LOrde from whom al good thinges doe come, graunt vs thy humble seruauntes, that by thy holy inspiration we may thynke those thynges that be good, and by thy mercifull guydyng may perfourme the same, thorough our lorde Iesus Christe.

The Epistle.

SEe that ye be doers of the worde, and not hearers only, deceyuyng your owne selues. For yf Iames.i.

any

any man heare the worde, and declareth not the same by his woorkes, he is lyke vnto a man beholdyng his bodyly face in a glasse. For assoone as he hath loked on hym selfe, he goeth his way, & forgetteth immediatly what his fashion was. But who so loketh in the perfect law of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the woorke) the same shall be happie in his deede. Yf any man among you seeme to be deuout, & refrayneth not his tongue, but deceyueth his owne hart, this mans deuotion is in vayne. Pure deuotion and vndefyled before God the father is this, to visite the fatherlesse and wyddowes in their aduersitie, and to keepe hym selfe vnspotted of the worlde.

The Gospel.

Iohn.xvi. VErely verely I say vnto you, Whatsoeuer ye aske the father in my name, he wyll geue it you. Hytherto haue ye asked nothyng in my name. Aske, and ye shal receyue, that your ioy may be full. These thynges haue I spoken vnto you by prouerbes. The time wyll come when I shall no more speake vnto you by prouerbes, but I shall shewe you playnely from my father. At that day shall ye aske in my name, and I say not vnto you, that I wyll speake vnto my father for you: For the father hym selfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the worlde: againe, I leaue the worlde, and goe to the father. His disciples sayde vnto hym, Loe, nowe

thou

thou talkest playnely, and speakst no prouerbe. Nowe are we sure that thou knowest al thinges, and needest not that any man shoulde aske thee any question; therefore beleeue we that thou camest from God. Jesus answered them. Nowe ye do beleeue: beholde, the houre draweth nigh, and is alredy come, that ye shalbe scattered euery man to his owne, and shal leaue me alone. And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shal ye haue tribulation. But be of good cheare, I haue ouercome the worlde.

¶ Assention day.

The Collect.

GRaunt we beseche thee almightie God, that lyke as we do beleeue thy only begotten sonne our Lorde to haue assended into the heauens, so we may also in hart and minde thyther assende, and with hym continually dwell.

¶ The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do and teache, vntyll the day in whiche he was taken vp, after that he through the holy ghost had geuen commaundementes vnto the Apostles whom he had chosen, to whom also he shewed hym selfe alyue after his passion (and that by many tokens) appearyng vnto them fourtie dayes, and speakyng of the kyngdome of GOD. Acte. 1.

and gathered them together, and commaunded them that they shoulde not departe from Hierusalem, but to wayte for the promise of the father, whereof (sayth he) ye haue heard of me. For Iohn truely baptised with water, but ye shalbe baptised with the holy ghost after these fewe dayes. When they therfore were come together, they asked of hym, saying, Lorde, wylt thou at this tyme restore agayne the kyngdome of Israel? And he said vnto them, It is not for you to knowe the times or the seasons, which the father hath put in his owne power. But ye shal receiue power after the holy ghost is come vpon you, and ye shalbe witnesses vnto me, not onlye in Hierusalem, but also in all Iurie, in all Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they beheld, he was taken vp on high, and a cloude receiued hym vp out of their sight. And whyle they looked stedfastly vp towarde heauen as he went, beholde, two men stoode by them in white apparell, whiche also sayde, Ye men of Galilee, why stande ye gasing vp into heauen? This same Iesus whiche is taken vp from you into heauen, shal so come, euen as ye haue seene hym goe into heauen.

The Gospel.

Mark. xvi. IEsus appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeleefe and hardnesse of hart, because they beleeued not them which had seene that he was risen agayne from the dead. And he sayde vnto them,

Go

Goe ye into all the worlde, and preach the Gospell to all creatures. He that beleeueth and is baptiſed, ſhalbe ſaued: but he that beleeueth not, ſhalbe damned. And theſe tokens ſhall followe them that beleeue. In my name they ſhall caſt out deuylles, they ſhal ſpeake with newe tongues, they ſhall driue away ſerpentes, and yf they drynke any deadly thyng, it ſhall not hurt them, they ſhall lay their handes on the ſicke, and they ſhall recouer. So then when the Lorde had ſpoken vnto them, he was receaued into heauen, and is on the ryght hande of God. And they went forth, & preached euery where, the Lorde worknig with them, and confirming the worde with miracles folowyng.

¶ Sunday after Aſcention day.

The Collect.

O God the king of glorie, which haſt exalted thyne onely ſonne Jeſus Chriſte, with great triumph vnto thy kyngdome in heauen: we beſech thee leaue vs not comfortleſſe, but ſende to vs thine holy ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſte is gone before, who liueth & raigneth. &c.

The Epiſtle.

THe ende of all thynges is at hande. Be ye therfore ſober and watche vnto prayer: but aboue al thinges haue feruent loue among your ſelues, for loue ſhall couer the multi- 1.Per.iiij.

ende of sinnes. Be be harberous one to another without grudgyng. As euery man hath receaued the gyft, euen so minister the same one to another, as good ministers of the manyfolde graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let hym do it as of the habilitie whiche God ministreth to him, that God in all thynges may be glorysied, through Jesus Christe, to whom be prayse and dominion for euer and euer, Amen.

¶ The Gospel.

Iohn.xv. WHen the comforter is come whom I wyll sende vnto you from the father (euen the spirite of truth whiche proceedeth of the father) he shal testifie of me, and ye shal beare witnesse also, because ye haue been with me from the begynnyng. These thynges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the tyme shall come that whosoeuer killeth you, wyll thynke that he doth God seruice. And such thynges wyl they do vnto you, because they haue not knowen the father, neither yet me. But these thinges I haue tolde you, that when the time is come, ye may remember then that I tolde you.

¶Whitsunday.

The Collect.

GOd which as vpon this day hast taught the hartes of thy faythfull people, by the sending

ding to them the light of thy holy spirit: Graunt us by the same spirite to haue a right iudgement in all thinges, and euermore to reioyce in his holy comfort, through the merites of Christ Iesu our sauiour, who liueth and raigneth with thee in the vnitie of the same spirite, one God world without ende, Amen.

¶ The Epistle.

When the fiftie dayes were come to an ende, they were all with one accorde together in one place, and sodaynly there came a sounde from heauen, as it had ben the comming of a mightie wynde, and it filled al the house where they sate. And there appeared vnto them clouen tongues, like as they had ben of fire, and it sate vpon eche one of them, & they were al filled with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtteraunce. Then were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonied, because that euery man hearde them speake with his owne language. They wondred all, and marueyled, saying among them selues, Beholde, are not all these whiche speake of Galilee? And howe heare we euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Capadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of Acts. ii.

the parties of Libya, which is beside Cyrene, and straungers of Rome, Iewes and Proselytes, Greekes, & Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn. xiiii. IEsus sayde vnto his disciples, If ye loue me, keepe my commaundementes, and I will pray the father, and he shall geue you another comforter, that he may abyde with you for euer, euen the spirite of trueth, whom the worlde can not receaue, because the worlde seeth him not, neyther knoweth him. But ye knowe him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but wyl come to you. Yet a litle while, and the worlde seeth me no more, but ye see me. For I liue, and ye shal lyue. That day shall ye knowe, that I am in my father, and you in me, and I in you. He that hath my commaundementes and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue him, and will shewe myne owne selfe vnto hym. Iudas sayth vnto hym (not Iudas Iscariot) Lorde, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Iesus aunswered and sayde vnto hym, If a man loue me, he wyl keepe my sayinges, and my father wyll loue hym, and we wyl come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayings. And the word which ye heare, is not mine, but the fathers which sent me. These thynges haue I spoken vnto you, beyng

beyng yet present with you, but the comforter, which is the holy ghost, whom my father wyll send in my name, he shall teach you all thynges, and bryng all thynges to your remembraunce whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you, not as the worlde geueth, geue I vnto you. Let not your hartes be greeued, neyther feare. Ye haue hearde howe I sayde vnto you, I goe and come agayne vnto you. If ye loued me, ye would veryly reioyce, because I sayd I goe vnto the father: For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter wil I not talke many wordes vnto you, for the prince of this worlde commeth, and hath nought in me. But that the worlde may knowe that I loue the father: and as the father gaue me commaundement, euen so do I.

¶ Munday in Whitsun weeke.

The Collect.

GOd which as vpon this day hast taught. &c. (As vpon Whitsunday.)

¶ The Epistle.

THen Peter opened his mouth, and sayd, Of a trueth I perceaue that there is no respect of persons with God, but in all people, he that feareth him, and worketh righteousnesse, is accepted with hym. Ye knowe the Acts. x.

preaching that GOD sent vnto the children of Israel, preachyng peace by Iesus Christ, whiche is Lorde ouer al thynges. Which preaching was published throughout al Iury (and began in Galilee, after the baptisme whiche Iohn preached) how GOD annoynted Iesus of Nazareth with the holy ghost and with power. Whiche Iesus went about dooyng good, and healyng all that were oppressed of the deuyll, for God was with hym. And we are witnesses of al thynges which he did in the lande of the Iewes, and at Hierusalem, whom they slue and hanged on a tree: Him God rayled vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which dyd eate and drynke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he whiche was ordeyned of God to be the iudge of quicke and dead. To hym geue al the Prophetes witnesse, that through his name, whosoeuer beleeueth in hym, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy ghost fell on all them which heard the preaching. And they of the circumcision whiche beleeued were astonyed, as many as came with Peter, because that on the Gentiles also was shedde out the gyft of the holy ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbyd water, that these shoulde not be baptised, whiche haue receiued the holye ghost as well as we? And he commaunded them to be baptised in

the name of the Lorde. Then prayed they him to tary a fewe dayes.

The Goſpel.

SO God loued the worlde, that he gaue his Iohn. iii.
onely begotten ſonne, that whoſoeuer beleueth in hym, ſhould not periſhe, but haue euerlaſtyng lyfe. For God ſent not his ſonne into the worlde to condemne the worlde, but that the worlde through him myght be ſaued. But he that beleeueth on him, is not condemned. But he that beleeueth not, is condemned alredy, becauſe he hath not beleeued in the name of the only begotten ſonne of God. And this is the condemnation, that lyght is come into the worlde, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doth, hateth the lyght, neyther commeth to the lyght, leſt his deedes ſhoulde be reproued. But he that doth the trueth, commeth to the lyght, that his deedes may be knowen, howe that they are wrought in God.

¶ Tueſday in Whitſun weeke.

The Collect.

¶ God which. &c. (As vpon Whitſunday.)

The Epiſtle.

WHen the Apoſtles whiche were at Hieruſalem, heard ſay that Samaria had receaued the worde of God, they ſent vnto them Peter & Iohn: Which when they

Actes. viii.

were

were come downe, prayed for them that they might receaue the holy ghost. For as yet he was come on none of them: But they were baptised only in the name of Christe Jesu. Then layde they their handes on them, and they receaued the holy ghost.

¶ The Gospel.

Iohn.x. VErily, verily I say vnto you, he that entreth not in by ỹ doore into the sheepefold, but climeth vp some other way, the same is a theefe and a murderer. But he that entreth in by the doore, is the sheaphearde of the sheepe. To hym the porter openeth, & the sheepe heare his voyce, and he calleth his owne sheepe by name, & leadeth them out. And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe folowe him, for they knowe his voyce. A straunger wyll they not folowe, but wyll flee from him, for they knowe not the voyce of straungers. This prouerbe spake Jesus vnto them, but they vnderstoode not what thynges they were which he spake vnto them. Then sayde Jesus vnto them agayne, Verily verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before me) are theeues and murtherers: but the sheepe dyd not heare them. I am the doore, by me yf any enter in, he shalbe safe, and shall go in and out, and finde pasture. A theefe commeth not but for to steale, kyll, and destroy. I am come that they might haue lyfe, and that they myght haue it more aboundantly.

¶ Tri-

¶ The Collect.

ALmightie and euerlastyng God, which hast geuen vnto vs thy seruauntes grace, by the confession of a true fayth, to acknowledge the glory of the eternall trinitie, & in the power of the deuine maiestie to worshipp the vnitie: We beseech thee, that through the stedfastnes of this fayth, we may euermore be defended from al aduersitie, whiche liuest and raignest one God, worlde without ende, Amen.

The Epistle.

AFter this I looked, and beholde a doze was open in heauen, and the first voyce whiche I hearde, was as it were of a trumpet talkyng with me, which sayde, Come vp hither, and I wyll shewe thee thinges which must be fulfylled hereafter. And immediatly I was in the spirit, and beholde a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon lyke vnto a Jasper stone, and a Sardine stone. And there was a raynebowe about the seate, in sight like vnto an Emeraulde. And about the seate were .xxiiii. seates, and vpon the seates .xxiiii. Elders sitting, clothed in white rayment, and had on their heades crownes of golde. And out of the seate proceeded lyghtnynges, and thundzinges, and voyces. And there were seuen lampes of fire burning before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse lyke vnto Crystall, and in the middest of the seate, and rounde about the seates, were foure beastes, full Apoc. iiii.

full of eyes before and behynde. And the first beaste was lyke a Lion, and the seconde beaste like a Calfe, and the thirde beaste had a face as a man, and the fourth beaste was like a flee-ynge Eagle. And the foure beastes had eeh of them sixe winges about him, and they were full of eyes within. And they dyd not rest day neyther nyght, saying, Holy, holy, holy, Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glorye, and honoure, and thankes, to hym that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before hym that sate on the throne, and worshypped hym that liueth for euer, and cast theyr crownes before the throne, saying, Thou art woorthy, O Lord (our God) to receiue glorye, and honour, and power, for thou hast created all thinges, and for thy willes sake they are and were created.

The Gospel.

Iohn. iii. THere was a man of the Phariſes named Nichodemus, a ruler of the Iewes. The same came to Ieſus by nyght, and sayde vnto him, Rabbi, we know that thou art a teacher come from god, for no man could do such miracles as thou doest, excepte God were with him. Ieſus aunſwered and sayde vnto him, Verily, verily I say vnto thee, except a man be borne from aboue, he can not see the kingdome of God. Nichodemus sayde vnto hym, Howe can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne

agayne: Jesus answered, Verily, verily I say vnto thee except a man be borne of water and of the spirite, he can not enter into the kyngdome of GOD. That whiche is borne of the flesshe, is flesshe, and that whiche is borne of the spirite, is spirite. Marueyle not thou that I sayde to thee, Ye must be borne from aboue. The wynde bloweth where it lusteth, and thou heatest the sounde thereof, but thou canst not tell whence it commeth, nor whyther it goeth: So is euery one that is borne of the spirite. Nicodemus answered and sayde vnto hym, Howe can these thynges be? Jesus answered and sayde vnto hym, Art thou a maister in Israel, and knowest not these thynges? Verily, verily I say vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly thynges, and ye beleeue not, howe shall ye beleeue if I tel you of heauenly thinges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him perysshe not, but haue euerlastyng lyfe.

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercyfully accept our prayers. And

because the weakenesse of our mortal nature can do no good thyng without thee, graunt vs the helpe of thy grace, that in keepyng of thy commaundementes, we may please thee both in wyl and deede, thorough Iesus Christe our Lorde.

The Epistle.

1.Iohn. iiii. DEarely beloued, let vs loue one another, for loue commeth of God. And euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God to vswarde, because that GOD sent his onlye begotten sonne into the worlde, that we myght lyue through hym. Herein is loue, not that we loued GOD, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any tyme. If we loue one another, GOD dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwel in hym, and he in vs, because he hath geuen vs of his spirite. And we haue seene and do testifie that the father sent the sonne to be the sauiour of the worlde. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in GOD. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we houlde trust in the day of iudgement. For as he is, euen so are we in this worlde. There is no

feare

feare in loue, but perfect loue casteth out feare, for feare hath paynfulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whom he hath seene, loue GOD whom he hath not seene? And this commaundement haue we of him, that he which loueth God, shoulde loue his brother also.

¶ The Gospell.

Luke.xvi.

THere was a certayne ryche man, whiche was clothed in purple and fine white, and fared delitiously euery day. And there was a certayne begger named Lazarus, which lay at his gate full of sores, desyryng to be refreshed with the crumbes whiche fell from the ryche mans boorde, and no man gaue vnto hym. The dogges came also, and lyched his sores. And it fortuned that the begger dyed, and was caryed by the angelles into Abrahams bosome. The ryche man also dyed, and was buryed: and beyng in hell in tormentes, he lyfte vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed and sayde, Father Abraham haue mercy on me, and sende Lazarus, that he may dyppe the typpe of his fynger in water and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne remember that thou in thy lyfe time receiuedst thy pleasure, and contrarywyse Lazarus receiued payne, but nowe he is comforted, and thou art punyshed. Beyonde all this, be-

tweene

tweene vs and you there is a great space set, so that they whiche woulde goe from hence to you, can not, neyther may come from thence to vs. Then he sayde, I pray thee therefore father, sende hym to my fathers house (for I haue fyue brethren) for to warne them, lest they come also into this place of torment. Abraham sayde vnto hym, They haue Moses and the prophetes, let them heare them. And he sayde, Nay father Abraham, but if one come vnto them from the dead, they wyll repent. He sayde vnto him, If they heare not Moses and the prophetes, neither wyll they beleeue though one rose from death agayne.

The seconde Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faylest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this. &c.

The Epistle.

i. Iohn. iii. MArueyle not my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye knowe that no manslear hath eternal lyfe abydyng in him. Hereby perceiue we loue, because he gaue his

his lyfe for vs, and we ought to geue our lyues for the brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of GOD in hym? My babes, let vs not loue in word, neither in tongue, but in deede and in veritie. Hereby we knowe that we are of the veritie, and can quiet our hartes before hym. For yf our hart condemne vs, God is greater then our hart, and knoweth all thynges. Dearely beloued, yf our hart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, we receyue of hym, because we keepe his commaundementes, and doo those thynges whiche are pleasaunt in his syght. And this is his commaundement, That we beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his commaundementes, dwelleth in him, and he in hym, and hereby we knowe that he abydeth in vs, euē by the spirite which he hath geuen vs.

The Gospel.

A Certayne man ordeyned a great Supper, and bade many, and sent his seruaunt at supper time, to say to them that were bidden, Come, for al thynges are nowe redie. Luke.xiiii.

And they al at once began to make excuse. The first saide vnto him, I haue bought a Farme, and I must needes goe and see it, I pray thee haue me excused. And another sayde, I haue bought fyue yoke of Oxen, and I goe to proue them, I pray thee haue me excused. And an other sayde,

I haue maryed a wyfe, and therefore I can not come. And the seruaunt returned, and brought his maister worde againe thereof. Then was the good man of the house displeased, and sayde to his seruaunt, Goe out quickly into the stretes and quarters of the citie, and bring in hyther the poore, and feeble, and the halte and blynde. And the seruaunt sayde, Lord, it is doone as thou hast commaunded, and yet there is roome. And the Lorde sayde vnto the seruaunt, Goe out into the hygh wayes and hedges, and compel them to come in, that my house may be fylled. For I say vnto you, that none of these men whiche were bydden, shal taste of my supper.

¶ The.iii. Sunday after Trinitie.

The Collect.

LOrd we beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray, graunt that by thy myghtie ayde we may be defended, through Iesus Christe our Lorde.

The Epistle.

1 Pet. v. SUbmit your selues euery man one to another, knyt your selues togeather in lowlinesse of mynde: For God resisteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the myghtie hand of God, that he may exalte you when the tyme is come. Cast all your care vppon hym, for he careth for you. Be sober and watche, for your aduersarie the

the deuyl,as a roaryng Lion walketh about,seekyng whom he may deuour, whom resist stedfast in the fayth, knowyng that the same afflictions are appoynted vnto your brethren that are in the worlde. But the God of al grace,which hath called vs vnto his eternal glorie, by Christe Iesu, shall his owne selfe (after that ye haue suffered a litle affliction, make you perfecte, settle, strengthe,and stablyshe you.To him be glory and dominion for euer and euer.Amen.

The Gospel.

THen resorted vnto hym all the Publicanes and synners for to heare hym. And the Pharisees and Scribes murmured, saying, He receiueth sinners,and eateth with them. But he put forth this Parable vnto them,saying, What man among you hauing an hundred sheepe (yf he loose one of them) dooeth not leaue nientie and nine in the wyldernesse, and goeth after that whiche is lost, vntyll he fynde it? And when he hath founde it,he layeth it on his shoulders with ioy, and as soone as he commeth home, he calleth togeather his louers and neyghbours, saying vnto them, Reioyce with me, for I haue founde my sheepe whiche was lost. I say vnto you,that lykewyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer nientie and nine iust persons, whiche neede no repentaunce. Eyther what woman, hauing ten grotes (yf she loose one) dooeth not lyght a candle, and sweepe the house, and seeke diligently tyll she fynde it? And when she Luke.xv.

hath found it, she calleth her louers & her neyghbours togeather, saying, Reioyce with me, for I haue founde the grote whiche I lost. Lykewyse I say vnto you, shal there be ioy in the presence of the angelles of God ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom nothyng is strong, nothyng is holy: increase and multiply vpon vs thy mercie, that thou being our ruler and guyde, we may so passe through thynges temporal, that we finally loose not the thynges eternall. Graunt this heauenly father, for Iesu Christes sake our Lorde. Amen.

The Epistle.

Roman. viii. I Suppose that the afflictions of this lyfe, are not worthie of the glorie which shalbe shewed vppon vs. For the feruent desyre of the creature abydeth, lookyng when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the wyll thereof, but for his wyll whiche hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme, not onely

onely it, but we also whiche haue the first fruites of the spirite, mourne in our selues also, & waite for the adoption of the children of God, euen the delyueraunce of our bodyes.

The Gospel.

BE ye mercifull, as your father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen vnto you, good measure, and prested downe, and shaken together, and runnyng ouer, shall men geue into your bosomes. For with the same measure that ye meate withall, shall other men meate to you agayne. And he put foorth a similitude vnto them, Can the blinde leade the blinde? Doo they not both fall into the dyche? The disciple is not aboue his maister. Euery man shalbe perfect euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eyther howe canst thou say to thy brother, Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye? Fyrst thou hypocrite, cast out the beame out of thyne owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye. Luke.vi.

The Collect.

GRaunt Lorde we beseeche thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christe our Lorde.

The Epistle.

Peter.iii. BE you all of one mynde, and of one hart, loue as brethren, be pitiful, be curteous, (meeke) not rendryng euyll for euyll, or rebuke for rebuke: but contrarywyse, blesse, knowyng that ye are therunto called, euen that ye shoulde be heires of the blessyng. For he that wolde long after lyfe, & loueth to see good dayes, let hym refrayne his tongue from euyll, and his lyppes that they speake no guyle. Let him eschewe euyll and do good, let him seeke peace and ensue it. For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto their prayers. Agayne, the face of the Lorde is ouer them that doo euyll. Moreouer, who is he that wyl harme you, if ye folowe that which is good? Yea happie are ye yf anye trouble happen vnto you for ryghteousnesse sake. Be not ye afrayd for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospel.

Luke.v. IT came to passe that (when the people preassed vppon hym to heare the woorde of GOD) he stoode by the lake of Genezareth, and

and sawe two shyppes stande by the lakes syde, but the Fyshermen were gone out of them, and were washyng their nettes. And he entred into one of the shyppes (whiche parteyned to Simon) and prayed hym that he would thrust out a lytle from the lande. And he sate downe, and taught the people out of the shyp. When he had left speakyng, he sayde vnto Simon, Launche out into the deepe, and let slyppe your nettes to make a draught. And Simon aunswered, and sayde vnto hym, Maister, we haue laboured all nyght, and haue taken nothyng: Neuertheless, at thy commaundement I wyll loose forth the net. And when they had thus done, they inclosed a great number of fyshes. But their net brake, and they beckened to their felowes (which were in the other shyppe) that they shoulde come and helpe them. And they came, and fylled both shyppes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lorde, goe from me, for I am a sinfull man. For he was astonied, and all that were with hym, at the draught of fyshes whiche they had taken: and so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayde vnto Simon, Feare not, from henceforth thou shalt catche men. And they brought the shyppes to lande, and forsooke all, and followed hym.

The Collect.

GOD which hast prepared to them that loue thee, suche good thynges as passe all mans vnderstanding: powre into our hartes suche loue towarde thee, that we louyng thee in all thynges, maye obteyne thy promises, whiche exceede all that we can desyre, through Jesu Christ our Lorde.

The Epistle.

Roman.vi. KNowe ye not that all we whiche are baptised in Jesus Christe, are baptised to dye with hym? We are buried then with hym by baptisme for to dye: that lykewyse as Christe was raysed from death by the glorie of the father, euen so we also shoulde walke in a newe lyfe. For yf we be grafte in death lyke vnto hym: euen so shall we be partakers of the holy resurrection: Knowyng this, that our olde man is crucified with hym also, that the body of sinne myght vtterly be destroyed, that hencefoorth we shoulde not be seruauntes vnto sinne. For he that is dead, is iustified from sinne. Wherfore if we be dead with Christ, we beleeue that we shall also lyue with hym, knowyng that Christe being raysed from death, dyeth no more: Death hath no more power ouer hym. For as touching that he died, he died concerning sinne once. And as touchyng that he lyueth, he lyueth vnto God. Lykewyse consyder ye also, that ye are dead as touching synne: But are alyue vnto God, through Jesus Christe our Lorde.

The

The Gospel.

IEsus sayde vnto his disciples, Excepte your ryghteousnesse exceede the ryghteousnesse of the Scribes and Pharisees, ye can not enter into the kyngdome of heauen. Ye haue heard that it was sayde vnto them of olde tyme, Thou shalt not kyll, whosoeuer kylleth, shalbe in daunger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer sayth vnto his brother, Racha, shalbe in daunger of a counsell. But whosoeuer sayth, Thou foole, shalbe in daunger of hell fyre. Therfore, yf thou offerest thy gyfte at the aulter, and there remembrest that thy brother hath ought agaynst thee, leaue there thyne offeryng before the aulter, and goe thy way fyrst, and be reconciled to thy brother, and then come and offer thy gyft. Agree with thyne aduersarie quickly, whyles thou art in the way with hym, lest at anye tyme the aduersarie delyuer thee to the iudge, & the iudge delyuer thee to the minister, and then thou be cast into pryson: Verely I say vnto thee, thou shalt not come out thence, tyll thou haue payde the vttermost farthyng. Math.v.

¶ The.vii.Sunday after Trinitie.

The Collect.

LOrde of all power and myght, which art the aucthour and geuer of all good thynges graffe in our hartes the loue of thy name, encrease

increase in vs true religion, nourishe vs with all goodnesse, and of thy great mercie kepe vs in the same: through Jesus Christe our Lorde.

The Epistle.

Roman. vi. I Speake grossly, because of the infirmitie of your flesshe. As ye haue geuen your members seruauntes to vncleannesse, and to iniquitie, (from one iniquitie to another) euen so now geue ouer your members seruauntes vnto ryghteousnesse, that ye may be sanctified. For when ye were seruauntes of synne, ye were voyde of ryghteousnes. What fruite had ye then in those thinges wherof ye are nowe ashamed? For the end of those thynges are death. But nowe are ye delyuered from sinne, and made the seruauntes of God, and haue your fruite to be sanctified, & the ende euerlasting lyfe. For the reward of sinne is death, but eternal life is the gift of God, through Jesus Christe our Lorde.

The Gospel.

Mark. viii. IN those dayes, when there was a very great companie, and had nothyng to eate, Jesus called his disciples vnto hym, and sayde vnto them, I haue compassion on the people, because they haue been nowe with me three dayes, and haue nothyng to eate, and yf I sende them away fastyng to their owne houses, they shall faynt by the way, for dyuers of them came from farre. And his disciples aunsweared hym, Where shoulde a man haue bread here in the wyldernesse to satisfie these? And he asked them,

How

Howe many loaues haue ye? They sayd, Seuen. And he commaunded the people to sit downe on the grounde. And he tooke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples to set before them. And they did set them before the people. And they had a fewe small fyshes. And when he had blessed, he commaunded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that did eate were about foure thousande, and he sent them away.

The.viii. Sunday after Trinitie.

The Collect.

GOD whose prouidence is neuer deceyued: we humbly beseeche thee, that thou wylt put away from vs all hurtfull thynges, and geue those thynges which be profitable for vs, through Iesus Christe our Lorde.

The Epistle.

BRethren, we are detters, not to the flesshe to liue after the flesshe: For yf ye liue after the flesshe, ye shall dye. But yf ye, through the spirite, do mortifie the deedes of the body, ye shall liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, whereby ye crye, Abba, Father. The same spirite Rom. viii.

spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres (the heyres I meane) of God, and heyres annexed with Christ: if so be that we suffer with him, that we may also be glorified together with hym.

The Gospel.

Matth.vii. BEware of false Prophetes, which come to you in sheepes clothyng, but inwardly they are rauenyng woolues, ye shal knowe them by their fruites. Doo men gather grapes of thornes, or fygges of thystles? Euen so, euery good tree bryngeth forth good fruites: but a corrupt tree bryngeth foorth euyll fruites. A good tree can not bryng foorth badde fruites, neyther can a badde tree bryng foorth good fruites. Euery tree that bryngeth not foorth good fruite, is hewen downe and cast into the fyre: wherefore by their fruites ye shal knowe them. Not euery one that sayeth vnto me, Lorde, Lorde, shal enter into the kyngdome of heauen: but he that doth the wyll of my father whiche is in heauen, he shal enter into the kyngdome of heauen.

¶ The.ix.Sunday after Trinitie.

The Collect.

GRaunt to vs Lorde we beseeche thee, the spirite to thynke and doo alwayes suche thinges as be ryghtfull, that we whiche can not be without thee, may by thee be able to lyue accordyng to thy wyll: through Iesus Christe our Lorde.

The

The Epistle.

BRethren, I woulde not that ye shoulde be ignorannt, howe that our fathers were all vnder the cloude, and all passed through the sea, and were all baptised vnder Moses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of the spirituall rocke that followed them, whiche rocke was Christe: but in many of them had God no delyght, for they were ouerthrowen in the wyldernesse. These are examples to vs, that we shoulde not lust after euyll thynges, as they lusted: and that ye shoulde not be worshippers of images, as were some of them, accordyng as it is wrytten, The people sate downe to eate and drinke, and rose vp to play: Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousande: Neyther let vs tempt Christe, as some of them tempted, and were destroyed of serpentes: Neyther murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensamples: but are wrytten to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore let hym that thynketh he standeth, take heede lest he fall. There hath none other temptation take you, but such as followeth the nature of man. But God is faythful, whiche shall not suffer you to be tempted aboue your strength: but shal in the myddest of temptation, make away that ye may be able to beare it. i.Cor.x.

The

The Gospel.

Luke.xvi.

IEsus sayde to his disciples, There was a certayne riche man whiche had a Steward, and the same was accused vnto hym that he had wasted his goodes. And he called hym, and sayde vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy Stewardshyp, for thou mayst be no longer Steward. The Steward sayde within hym selfe, What shal I doo, for my maister taketh away from me the Stewardshyp? I can not dygge, and to begge I am ashamed. I wote what to doo, that when I am put out of the stewardshyp, they may receiue me into their houses. So when he had called all his maisters detters togeather, he sayde vnto the fyrst, Howe muche owest thou vnto my maister? And he sayde, An hundred tunnes of oyle. And he sayd vnto hym, Take thy byll, and sit downe quickly, and wryte fyftie. Then sayde he to an other, Howe much owest thou? And he sayd, An hundred quarters of wheate. He sayd vnto hym, Take thy byll, and wryte fourescore. And the Lord commended the vniust Steward, because he had doone wysely. For the chyldren of this worlde are in their nation wyser then the chyldren of lyght. And I say vnto you, Make you freendes of the vnryghteous Mammon, that when ye shall haue neede, they may receyue you into euerlastyng habitations.

The

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruauntes: and that they may obteyne their petitions, make them to aske suche thynges as shall please thee, through Iesus Christe our Lorde.

The Epistle.

COncernyng spirituall thynges brethren, I would not haue you ignorante. Ye knowe that ye were Gentiles, & went your wayes vnto dumbe images, euen as ye were led. 1.Cor.xii.

Wherefore I declare vnto you, that no man speaking by the spirite of God, defieth Iesus. Also no man can say that Iesus is the Lorde, but by the holy ghoste. There are diuersities of gyftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers manners of operations, and yet but one God, whiche worketh al in all. The gyft of the spirite is geuen to euery man to edifie withal. For to one is geuē through the spirite, the vtteraunce of wysedome, to another is geuen the vtteraunce of knowledge by the same spirite, to another is geuen fayth by the same spirite, to another the gyfte of healyng by the same spirite, to another power to doo miracles, to another to prophecie, to another iudgement to discerne spirites, to another diuers tongues, to another the interpretation of tongues: but these all worketh the selfe same spirite, diuidyng to euery man a seuerall gyfte, euen as he wyll.

The

The Gospel.

Luke. xix.

AND when he was come neare to Hierusalem, he behelde the citie, and wept on it, saying, If thou hadst knowen those thynges whiche belong vnto thy peace, euen in this thy day, thou wouldest take heede, but nowe are they hydde from thyne eyes. For the dayes shal come vnto thee, that thyne enimies shal cast a banke about thee, and compasse thee rounde, and keepe thee in on euery syde, and make thee euen with the grounde, and thy chyldren whiche are in thee. And they shall not leaue in thee one stone vppon an other, because thou knowest not the tyme of thy visitation. And he went into the Temple, and began to caste out them that solde therin, and them that bought, saying vnto them, It is wrytten, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the temple.

¶ The.xi Sunday after Trinitie.

The Collect.

GOD whiche declarest thy almyghty power moste cheefely in shewyng mercy & pitie, geue vnto vs abundantly thy grace, that we rennyng to thy promyses, maye be made partakers of thy heauenly treasure, thyough Iesus Christe our Lorde.

The

The Epistle.

BRethren, as pertayning to the Gospell which I preached vnto you, which ye haue also accepted, & in the which ye continue, by the which ye are also saued: I do you to wit after what maner I preached vnto you, yf ye kepe it, except ye haue beleeued in vayne. For first of all I deliuered vnto you that whiche I receaued, howe that Christ dyed for our sinnes, agreeyng to the scriptures: and that he was buryed, and that he rose agayne the thirde day accordyng to the scriptures, and that he was seene of Cephas, then of the twelue. After that he was seene of mo then fiue hundred brethren at once, of which many remayne vnto this day, and many are fallen a sleepe. After that appeared he to James, then to all the apostles, and last of all he was seene of me, as of one that was borne out of due tyme. For I am the least of the apostles, which am not worthy to be called an apostle, because I haue persecuted the congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vayne. But I laboured more aboundantly then they all, yet not I, but the grace of God which is with me. Therfore whether it were I or they, so we preached, and so ye haue beleeued. 1. Cor. xv.

The Gospel.

CHrist tolde this parable vnto certayne which trusted in themselues that they were perfect, and dispised other. Two men went vp into the Temple to pray, Luke. xviij.

the one a Pharisee, and the other a publicane. The Pharisee stoode and prayed thus with him selfe, God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twyse in the weeke, I geue tithe of all that I possesse. And the Publicane standyng a farre of, woulde not lyft vp his eyes to heauen, but smote his brest, saying. God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth him selfe, shallbe brought lowe, and he that humbleth him selfe, shalbe exalted.

The .xi. Sunday after Trinitie.

The Collect.

Almightie and euerlastyng God, which art alwaies more redie to heare, then we to pray, and art wont to geue more then either we desire or deserue: Powre downe vpon vs the abounda[u]nce of thy mercie, forgeuyng vs those thynges whereof our conscience is afrayde, and gruyng vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lorde.

The Epistle.

2. Cor. iii

Such trust haue we through Christ to Godwarde, not that we are sufficient of our selues to thynke any thyng as of our selues: but if we be able vnto any thyng, the same come

commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministration of death through the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moses for the glorie of his countenaunce (which glory is done away) why shall not the ministration of the spirite be much more glorious? For yf the ministration of condemnation be glorious, much more doth the ministration of ryghteousnesse exceede in glorie.

The Gospell.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the myddes of the coastes of the ten cities: And they brought vnto him one that was deafe, & had an impediment in his speache, and they prayed hym to put his hande vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and dyd spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Be opened. And strayghtway his eares were opened, and the stryng of his tongue was loosed, and he spake playne. And he commaunded them that they shoulde tell no man. But the more he forbad them, so much the more a great deale they published, saying, He hath doone all thinges well, he hath made both the deafe to heare, and the dumbe to speake. Marke. vii.

The Collect.

ALmightie and mercifull God, of whose only gyft it commeth that thy faythfull people do vnto thee true & laudable seruice: Graunt we beseche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same, through Iesus Christ our Lorde.

The Epistle.

Galat.iii. TO Abraham and his seede were the promises made. He sayth not, in his seedes, as many, but in thy seede, as of one, which is Christ. This I say, that the lawe whiche began afterwarde beyonde foure hundred and thirtie yeres, doth not disanull the Testament that was confirmed afore of God vnto Christwarde, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of promise: But God gaue it to Abraham by promise. Wherfore then serueth the lawe? The lawe was added because of transgression (tyll the seede came to whom the promise was made) and it was ordayned by angels in the hande of a mediatour. A mediatour is not a mediatour of one, but god is one. Is the lawe then agaynst the promise of God? God forbyd. For yf there had ben a lawe geuen which coulde haue geuen lyfe, then no doubt ryghteousnesse shoulde haue come by the lawe. But the scripture concludeth all thynges vnder sinne, that the promise by the fayth of Iesus Christ shoulde be geuen to them that beleeue.

The

after Trinitie.

¶ The Gospel.

HAppy are the eyes whiche see the thinges that ye see. For I tel you, that manye prophets and kinges haue desyred to see those thynges whiche ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. And beholde a certayne lawyer stoode vp, and tempted hym, saying, Maister, what shal I do to inherite eternall lyfe? He sayde vnto hym, What is written in the lawe? Howe readest thou? And he answered and sayde, Loue the Lorde thy God with all thy hart, and with all thy soule, and with all thy strength, and with al thy minde, and thy neyghbour as thee selfe. And he sayde vnto him, Thou hast answered ryght, this doo, and thou shalt liue. But he wyllyng to iustifie him selfe, sayde vnto Jesus, And who is my neyghbour? Jesus answered and sayde, A certayne man descended from Hierusalem to Jericho, and fell among theeues, whiche robbed hym of his rayment, and wounded hym, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certayne priest that same way, and when he sawe hym, he passed by. And lykewise a Leuite (when he went nygh to the place) came and looked on hym, and passed by. But a certayne Samaritane, as he iourneyed, came vnto hym, and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, and powred in oyle and wine, and set hym on his owne beast, and brought hym to a common Inne, and made prouision for hym. And Luke. x.

The Collect.

KEepe, we beseche thee, O Lorde, thy Churche with thy perpetuall mercye, and because the frailtie of man without thee can not but fal, keepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluation, through Iesus Christe our Lorde.

¶ The Epistle.

Gala.vi. YE see howe large a letter I haue written to you with myne owne hande. As many as desyre with outwarde appearaunce to please carnallye, the same constrayne you to be circumcised, onlye lest they shoulde suffer persecution for the crosse of Christe. For they them selues whiche are circumcised kepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your flesshe. God forbyd that I shoulde reioyce but in the crosse of our Lorde Iesu Christe, wherby the worlde is crucified vnto me, and I vnto the worlde. For in Christe Iesu, neyther circumcision auayleth any thing at all, neyther vncircumcision, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercie, & vpon Israel that partayneth to God. From henceforth let no man put me to businesse: For I beare in my body the markes of the Lorde Iesu. Wherfore, the grace of our Lorde Iesu Christ be with your spirite, Amen.

¶ The Gospell.

Math.vi. NO man can serue two maisters: For either he shall hate the one and loue the other, or

els

els leaue to the one, and despise the other. Ye can not serue God & Mammon. Therefore I say vnto you, Be not careful for your lyfe, what ye shal eate or drynke, nor yet for your body, what rayment ye shall put on. Is not the lyfe more worth then meate? and the body more of value then rayment? Beholde the fowles of the ayre, for they sowe not, neither do they reape, nor cary into the barnes, & your heauenly father feedeth them. Are ye not much better then they? Which of you (by takyng carefull thought) can adde one cubite vnto his stature? And why care you for rayment? Consyder the Lyllies of the feelde howe they growe, they labour not, neyther do they spinne, and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed lyke one of these. Wherefore yf GOD so clothe the grasse of the feelde (which though it stande to day, is to morowe cast into the furnace) shall he not muche more do the same for you, O ye of litle fayth? Therefore take no thought, saying, What shal we eate, or what shal we drynke, or wherewith shall we be clothed? After all these things do the Gentiles seeke. For your heauenly father knoweth that ye haue nede of all these thinges. But rather seeke ye fyrst the kyngdome of GOD, and the ryghteousnesse thereof, and al these thynges shalbe ministred vnto you. Care not then for the morowe, for to morowe day shal care for it selfe. Sufficient vnto the day, is the trauaile thereof.

The

The Collect.

LOrde we beseche thee let thy continuall pitie cleanse and defende thy congregation, and because it can not continue in saftie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christe our Lorde.

The Epistle.

Ephe.iii. I Desyre that you faynt not because of my tribulations that I suffer for your sakes, which is your prayse. For this cause I bowe my knees vnto the father of our Lorde Jesus Christe, whiche is father of all that is called father in heauen and in earth, that he wolde graunt you accordyng to the ryches of his glory, that ye may be strengthed with myght by his spirite in the inner man, that Christe may dwell in your hartes by fayth, that ye beyng rooted and grounded in loue, might be able to comprehende with all Saintes, what is the breadth, length, deapth, and heigth, and to knowe the excellent loue of the knowledge of Christe, that ye might be fulfilled with al fulnesse, whiche commeth of God. Unto hym that is able to doo exceedyng abundantly aboue all that we aske or thinke, accordyng to the power that worketh in vs, be prayse in the congregation by Christe Jesus, throughout all generations from tyme to tyme. Amen.

¶ The Gospell.

Luke.vii. AND it fortuned that Jesus went into a citie called Naim, & many of his disciples went with

with hym, and muche people. When he came nigh to the gate of the citie, beholde there was a dead man caryed out, whiche was the onlye sonne of his mother, and she was a wydowe, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and sayde vnto her, Weepe not. And he came nigh, and touched the coffin: And they that bare him stoode styll. And he sayde, Young man I say vnto thee aryse. And he that was dead, sate vp, and began to speake, and he deliuered him to his mother. And there came a feare on them al, and they gaue the glory vnto God, saying, A great prophete is ryen vp among vs, and GOD hath visited his people. And this rumour of him went foorth throughout al Iurie, and throughout all the regions whiche lye rounde about.

The.xvii. Sunday after Trinitie.

The Collect.

LOrde we pray thee that thy grace may alwayes preuent and folowe vs, and make vs continually to be geuen to al good woorkes, through Iesus Christe our Lorde.

The Epistle.

I (Whiche am a prisoner of the Lords) exhort you, that ye walke woorthy of the vocation wherewith ye are called, with al lowlinesse and meekenesse, with humblenesse of mynde, forbearyng one another through loue, and be diligent Ephe.iiii.

diligent to kepe the vnitie of the ſpirite, thꝛough the bonde of peace, beyng one body and one ſpirite, euen as ye are called in one hope of your callyng. Let there be but one Lorde, one fayth, one baptiſme, one God and father of all, which is aboue all, and thꝛough all, and in you al.

The Goſpel.

Luke.xiiii. IT chaunced that Jeſus went into the houſe of one of the chiefe Phariſees, to eate bread on the Sabboth day, and they watched him. And beholde there was a certayne man before hym which had the dꝛopſie. And Jeſus aunſwered and ſpake vnto the lawyers and Phariſees, ſaying. Is it lawfull to heale on the Sabboth day? And they helde theyr peace. And he tooke him, and healed him, and let hym goe, and aunſwered them, ſaying, Which of you ſhal haue an Aſſe oꝛ an Oxe fallen into a pyt, and wyll not ſtraightway pull him out on the Sabboth day? And they coulde not aunſwere hym agayne to theſe thynges. He put fooꝛth alſo a ſimilitude to the gheſtes, when he marked howe they preaſſed to be in the bigheſt roomes, and ſayd vnto them, When thou art bydden to a wedding of anye man, ſyt not downe in the bigheſt roome, leſt a moꝛe honourable man then thou be bydden of hym, and he (that bad hym and thee) come and ſay to thee, Geue this man roome: and thou begyn with ſhame to take the loweſt roome. But rather when thou art bydden, goe and ſyt in the loweſt roome, that when he that bad thee commeth, he may ſay vnto thee, Frende, ſyt vp hyer.

Then

Then shalt thou haue worshipp in the presence of them that syt at meate with thee. For who soeuer exalteth hym selfe, shalbe brought lowe, and he that humbleth hym selfe shalbe exalted.

The. xviii. Sunday after Trinitie.

¶ The Collect.

LOrde we beseche thee graunt thy people grace to auoyde the infections of the deuyll, and with pure heart and mynde to folowe thee the onely God, throughe Jesus Christ our Lorde.

¶ The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God which is geuen you by Jesus Christ, that in all thynges ye are made riche by hym, in all vtterraunce, & in all knowledge, by the which thynges the testimonie of Jesus Christe was confirmed in you, so that ye are behynde in no gyft, wayting for the appearyng of our Lorde Jesus Christ, whiche shall also strengthe you to the ende, that you may be blameleste in the day of the commyng of our Lorde Jesus Christ. 1. Cor. i.

¶ The Gospel.

WHen the Pharisees had hearde that Jesus did put the Saducees to silence, they came together, and one of them (which was a doctour of lawe) asked hym a question, temptyng hym, and saying, Maister, whiche Math. xxii.

which is the greatest commaundement in the lawe? Jesus sayde vnto him, Thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, and with all thy mynde. This is the first and greatest commaundement. And the seconde is lyke vnto it: Thou shalt loue thy neyghbour as thee selfe. In these two commaundementes hang all the lawe and the prophetes. While the Pharisees were geathered togeather, Jesus asked them, saying, What thynke ye of Christ? Whose sonne is he? They sayd vnto him, The sonne of Dauid. He sayde vnto them, Howe then doth Dauid in spirite call hym Lorde, saying, The Lorde sayde vnto my Lorde, Sit thou on my ryght hande tyll I make thine enimies thy footestoole. If Dauid then call hym Lorde, howe is he then his sonne? And no man was able to aunswere him any thing, neither durst any man (from that day forth) aske him any mo questions.

The.xix.Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee, graunt that the working of thy mercie, may in all thynges direct and rule our hartes, through Jesus Christ our Lorde.

The Epistle.

Ephe.iiii. THis I say, and testifie through the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their mynde, while they

they are blynded in their vnderſtandyng, beyng farre from a godly lyfe, by the meanes of the ignorannce that is in them, & becauſe of the blyndneſſe of their hartes, which beyng paſt repentaunce, haue geuen them ſelues ouer vnto wantonneſſe, to worke all maner of vncleanneſſe, euen with greedineſſe. But ye haue not ſo learned Chriſt. If ſo be that ye haue hearde of hym, and haue been taught in him, as the trueth is in Jeſu (as concernyng the conuerſation in tymes paſt) to lay from you the olde man, which is corrupt, accordyng to the deceauable luſtes. To be renued alſo in the ſpirite of your mynde, and to put on that newe man, whiche after God is ſhapen in ryghteouſnes and true holyneſſe. Wherfore put away lying, and ſpeake euery man trueth vnto his neyghbour, forasmuch as we are members one of another. Be angry, and ſinne not. Let not the ſunne go downe vpon your wrath, neyther geue place to the backbiter. Let him that ſtole, ſteale no more, but let hym rather labour with his handes the thyng which is good, that he may geue vnto him that needeth. Let no fylthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may miniſter grace vnto the hearers. And greeue not the holy ſpirite of God, by whom ye are ſealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and rorynge, and curſed ſpeakyng, be put away from you, with all malitiouſneſſe. Be ye curteous one to another, mercifull, forgeayng one another, euen

as

as God (for Christes sake) hath forgeuen you.

¶ The Gospell.

Math.ix. IEsus entred into a ship, and passed ouer, and came into his owne citie: and beholde, they brought to him a man sicke of the paulsie, lying in a bed. And when Jesus sawe the fayth of them, he sayde to the sicke of the paulsie, Sonne, be of good cheare, thy sinnes be forgeuen thee. And beholde certayne of the Scribes sayde within them selues, This man blasphemeth. And when Jesus sawe their thoughtes, he sayde, Wherefore thynke ye euyll in your hartes? whether is it easyer to say, Thy sinnes be forgeuen thee: or to say, Aryse and walke? but that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then sayth he to the sicke of the paulsie, Aryse, take vp thy bed, and goe vnto thyne house. And he arose, and departed to his house: but the people that sawe it marueyled, and glorysied God which had geuen such power vnto men.

The.xx. Sunday after Trinitie.

¶ The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all thynges that may hurt vs, that we beyng redy both in body and soule, may with free hartes accomplishe those thynges that thou wouldest haue done: through Jesus Christ our Lorde.

The

The Epistle.

TAke heede therfore howe ye walke circumspectly: not as vnwyse, but as wyse men, redeemyng the tyme, because the dayes are euyll. Wherfore be ye not vnwyse, but vnderstande what the wyll of the Lorde is, and be not dronken with wyne, wherein is excesse: but be fylled with the spirite, speakyng vnto your selues in Psalmes and Hymnes and spirituall songes, syngyng & makyng melodie to the Lorde in your hartes, geuyng thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christ, submittyng your selues one to an other in the feare of God. Ephes. v.

The Gospel.

IEsus sayde vnto his disciples, the kyngdome of heauē is like vnto a man that was a king, whiche made a marriage for his sonne, & sent foorth his seruauntes to call them that were bydden to the weddyng, & they woulde not come. Agayne, he sent foorth other seruauntes, sayyng, Tell them whiche are bydden, Beholde, I haue prepared my dinner, myne Oxen & my fatlynges are kylled, and all thynges are redie, come vnto the marriage. But they made light of it, & went their wayes, one to his Farme place, another to his marchandise, and the remnaunt tooke his seruauntes, and intreated them shamefully, and slue them. But when the kyng hearde thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and brent vp their citie. Then sayd he to his seruauntes, The mar- Matth xxii.

ryage in deed is prepared, but they whiche were bydden, were not worthie: Goe ye therfore out into the hygh wayes, & as many as ye fynde, byd them to the marriage. And the seruauntes went forth into the hygh wayes, and gathered together al, as many as they coulde fynde, both good and bad, and the weddyng was furnished with ghestes. Then the kyng came in to see the ghestes: and when he spied there a man, whiche had not on a weddyng garment, he sayde vnto hym, Freende, howe camest thou in hyther, not hauyng a weddyng garment? And he was euen speachlesse. Then sayd the kyng to the ministers, Take and bynde hym hande and foote, and caste hym into vtter darkenesse, there shalbe wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

The.xxi.Sunday after Trinitie.

The Collect.

GRaunt we beseeche thee mercifull Lorde, to thy faythful people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mynde: through Iesus Christe our Lorde.

The Epistle.

Ephes.vi. MY brethren be strong through the Lorde, and through the power of his might. Put on al the armour of GOD, that ye may stand agaynst al the assaultes of the deuyll. For we wrastle not agaynst blood and flesh,

flesshe, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darkenesse of this worlde, agaynst spiritual craftinesse in heauenly thynges. Wherefore take vnto you the whole armour of GOD, that ye may be able to resyst in the euyll day, and stande perfecte in all thynges. Stande therefore, and your loynes gyrde with the trueth, hauing on the brest plate of ryghteousnesse, & hauing shooes on your feete, that ye may be prepared for the Gospel of peace. Aboue al, take to you the shielde of fayth, wherwith ye may quenche all the fiery dartes of the wicked: and take the helmet of saluation, and the swoorde of the spirite, whiche is the woorde of God. And pray alwayes with all manner of prayer and supplication in the spirite, & watche therunto with all instaunce and supplication for all saintes, and for me, that vtteraunce may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospel (wherefor I am a messenger in bondes) that therin I may speake freely as I ought to speake.

The Gospel.

There was a certayne ruler whose sonne was sicke at Capernaum. As soone as the same hearde that Jesus was come out of Jurie into Galilee, he went vnto him, and besought him that he woulde come downe and heale his sonne: for he was euen at the poynt of death. Then sayde Jesus vnto hym, Except ye see signes and wonders, ye wyl not beleeue. The ruler sayde vnto hym, Syr, come downe or euer Iohn. iiii.

that my ſonne dye. Jeſus ſayth vnto hym, Goe thy way, thy ſonne liueth. The man beleued the woorde that Jeſus had ſpoken vnto hym, and he went his way. And as he was goyng downe, the ſeruauntes met hym, and tolde hym, ſaying, Thy ſonne liueth. Thē enquired he of them the houre when he beganne to amende. And they ſayd vnto hym, Yeſterday at the ſeuenth houre the feuer left hym. So the father knewe that it was the ſame houre in the whiche Jeſus ſayd vnto hym, Thy ſonne lyueth. And he beleeued, and al his houſholde. This is agayne the ſeconde miracle that Jeſus dyd, when he was come out of Jurie into Galile.

¶ The.xxii.Sunday after Trinitie.

The Collect.

LOrde we beſeeche thee to keepe thy houſhold the Churche in continuall godlynesſe, that through thy protection, it may be free from all aduerſities, and deuoutly geuen to ſerue thee in good woorks, to the glory of thy name: through Jeſus Chriſte our Lorde. Amen.

The Epiſtle.

Philip.1. I Thanke my God with all remembraunce of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the felowſhyp of the Goſpel, from the firſt day vntyl nowe. And am ſurely certified of this, that he whiche hath begun a good woorke in you, ſhall

shall perfourme it vntyl the day of Jesus Christ, as it becommeth me that I shoulde so iudge of you all, because I haue you in my hart, for as muche as ye are all companions of grace with me, euen in my bondes, and in the defendyng and establishyng of the Gospel. For God is my recorde howe greatly I long after you al, from the very hart roote in Jesus Christe. And this I pray, that your loue maye encrease yet more and more in knowledge, and in al vnderstanding, that ye may accepe the thynges that are moste excellent, that ye may be pure, and suche as offende no man, vntyll the day of Christe, beyng fylled with the fruite of ryghteousnesse, whiche commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospel.

PEter sayde vnto Jesus, Lord, howe oft shall I forgeue my brother, yf he synne agaynst me? tyll seuen tymes? Jesus sayth vnto hym, I say not vnto thee vntyl seuen times, but, seuentie tymes seuen tymes. Therfore is the kyngdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accomptes of his seruauntes. And when he had begun to recken, one was brought vnto him, which ought hym ten thousande talentes: but for as much as he was not able to pay, his Lorde commaunded hym to be solde, and his wyfe and chyldren, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, saying, Syr, haue patience with me, and Math.xviii.

I wyll pay thee al. Then had the Lorde pitie on that seruaunt, and loosed hym, and forgaue hym the debte. So the same seruaunt went out, and founde one of his felowes whiche ought hym an hundred pence, and he layde handes on hym, and tooke hym by the throte, saying, Pay that thou owest. And his felowe fell downe, and besought hym, saying, Haue pacience with me, and I wyl pay thee all. And he would not, but went and cast hym into prison tyll he should pay the debt. So when his felowes sawe what was done, they were very sorie, and came and tolde vnto their Lorde all that had happened. Then his Lorde called hym, and sayde vnto hym, O thou vngracious seruaunt, I forgaue thee all that debt when thou desiredst me: Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lorde was wroth, and deliuered hym to the Gaylers, tyll he shoulde pay all that was due vnto hym. So lykewyse shall my heauenly father doo also vnto you, yf ye from your harres forgeue not (euery one his brother) their tresspasses.

¶ The.xxiii.Sunday after Trinitie.

The Collect.

GOD our refuge and strength, which art the aucthour of all godlynesse, be redie to heare the deuout prayers of the Churche, & graunt that those thinges whiche we aske faithfully, we may obteyne effectually, through Iesus Christe our Lorde.

The Epistle.

BRethren, be followers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For many walke, (of whom I haue told you often, & nowe tel you weepyng) that they are the enimies of the crosse of Christ, whose ende is damnation, whose belly is their God, & glory to their shame, which are worldly mynded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lorde Iesus Christ, which shal change our vile body, that he may make it lyke vnto his glorious body, according to the working whereby he is able also to subdue al thyngs vnto him self. Philip iii.

The Gospel.

THen the Pharisees went out, and tooke counsayle howe they myght tangle hym in his woordes. And they sent out vnto hym their disciples with Herodes seruauntes, saying, Maister, we knowe that thou art true, and teachest the way of God truely, neyther carest thou for any man, for thou regardest not the outwarde appearaunce of men. Tel vs therefore, howe thinkest thou? Is it lawful that tribute be geuen to Caesar, or not? But Iesus perceyuyng their wickednesse, sayde, Why tempte ye me ye hypocrites? shewe me the tribute money. And they tooke hym a penie. And he sayd vnto them, Whose is this image and superscription? They sayde vnto hym, Caesars. Then sayde he vnto them, Geue therefore vnto Caesar, the thynges Math. xxii.

which are Caesars, and vnto God, those thynges whiche are Gods. When they heard these woordes, they marueiled, and left him, and went their way.

¶ The. xxiiii. Sunday after Trinitie.

The Collect.

LOrde we beseche thee assoyle thy people from their offences, that through thy bountyfull goodnes, we may be deliuered from the bandes of al those synnes whiche by our frayltie we haue committed, graunt this. &c.

The Epistle.

Colloss. i. WE geue thankes to God the father of our Lord Jesus Christe, alwayes for you in our prayers. For we haue hearde of your fayth in Christe Jesu, and of the loue whiche ye beare to al saintes, for the hopes sake whiche is layde vp in store for you in heauen. Of which hope ye hearde before by the true woorde of the Gospel, whiche is come vnto you, euen as it is, fruiteful, and groweth as it is also among you, from the day in the whiche ye heard of it, and had experience in the grace of God, through the trueth, as ye learned of Epaphra our deare felowe seruaunt, whiche is for you a faythfull minister of Christe, whiche also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euer since the day we hearde of it, haue not ceassed to pray for you,

you,and to desyre that ye might be fulfilled with the knowledge of his wyll, in all wysedome and spirituall vnderstandyng, that ye myght walke worthy of the Lorde, that in all thynges ye may please, beyng fruitefull in all good workes, and increasing in the knowledge of God, strengthed with all might through his glorious power, vnto all pacience and long sufferyng, with ioyfulnesse, geuyng thankes vnto the father, whiche hath made vs meete to be partakers of the inheritaunce of saintes in lyght.

The Gospel.

WHyle Iesus spake vnto the people, beholde, there came a certayne ruler and worshipped him,saying, My daughter is euen nowe deceassed, but come and laye thy hande vppon her,and she shall lyue. And Iesus arose,and folowed him,& so did his disciples. And beholde,a woman which was diseased with an issue of blood twelue yeres,came behind him, and touched the hemme of his vesture. For she sayde within her selfe, Yf I may touche but euen his vesture onely, I shalbe safe. But Iesus turned hym about, and when he sawe her, he sayde, Daughter be of good comforte, thy fayth hath made thee safe. And the woman was made whole euen the same tyme. And when Iesus came into the rulers house, and sawe the Mynstrelles and people makyng a noyse, he sayde vnto them, Get you hence, for the mayde is not dead, but sleepeth. And they laughed hym to scorne.But when the people were put foorth, he Matth.ix.

went

went in, and tooke her by the hande, and sayde, Damosell aryse. And the Damosell arose. And this noyse was abrode in all that lande.

The.xxv.Sunday after Trinitie.

The Collect.

STyre vp we beseech thee, O Lord, the wylles of thy faythfull people, that they plenteously bryngyng foorth the fruite of good woorkes, may of thee be plenteously rewarded, through Jesus Christe our Lorde.

The Epistle.

Jerem.xxiii. BEholde, the tyme commeth, sayth the Lord, that I wyll rayse vp the ryghteous branche of Dauid, whiche kyng shal beare rule, and he shal prosper wieh wysedome, and shall set vp equitie and ryghteousnesse agayne in earth. In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call hym, euen the Lorde our ryghteousnesse. And therefore beholde, the tyme commeth, sayth the Lorde, that it shalbe no more sayde, The Lorde lyueth, whiche brought the chyldren of Israel out of the lande of Egypt: but, The Lorde lyueth, whiche brought foorth and led the seede of the house of Israel out of the North lande, and from all countreyes where I haue scattered them, and they shall dwel in their owne lande agayne.

The

The Gospel.

WHen Jesus lyft vp his eyes, and sawe a great companie come vnto hym, he sayth vnto Philip, Whence shal we buie bread, that these may eate? This he sayde to proue him, for he him selfe knew what he would doo. Philip aunswered hym, Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe Simon Peters brother) sayde vnto hym, There is a lad here whiche hath fiue barlie loaues and two fyshes. but what are they among so many? And Jesus said, Make the people sit downe. There was muche grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and lykewyse of the fyshes, as muche as they would. When they had eaten ynough, he saith vnto his disciples, Gather vp the broken meate whiche remayneth, that nothyng be lost. And they gathered it togather, & filled twelue baskets with the broken meate of the fiue barlie loaues, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus dyd) sayd, This is of a trueth the same prophet that should come into the worlde. Iohn.vi.

¶ Yf there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sun-

dayes that were omitted betweene the Epiphanie and Septuagesima.

¶ Saint Andrewes day.

The Collect.

ALmyghtie God, whiche dyddest geue suche grace vnto thy holy apostle Saint Andrewe, that he redily obeyed the callyng of thy sonne Jesus Christe, and folowed hym without delaye: Graunt vnto vs all, that we being called by thy holy worde, may forthwith geue ouer our selues obediently to folow thy holy commaundements, throughe the same Jesus Christe our Lorde.

The Epistle.

Roman. x.

IF thou knowledge with thy mouth that Jesus is the Lorde, and beleeue in thy harte that God raysed hym vp from deathe, thou shalt be safe. For to beleeue with the harte iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture sayth, Whosoeuer beleeueth on hym, shall not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lorde of all, whiche is ryche vnto all that call vpon him. For whosoeuer doeth call on the name of the Lorde, shalbe safe. Howe then shall they call on hym on whom they haue not beleeued? Howe shal they beleeue on hym on whom they haue not heard? Howe shal they heare without a preacher? And howe shall they preache without they be sent?

As

As it is wrytten, Howe beautifull are the feete of them whiche bryng tydynges of peace, and bryng tidinges of good thinges? But they haue not all obeyed to the Gospel. For Esai sayth, Lorde, who hath beleued our sayinges? So then, faith commeth by hearyng, and hearyng commeth by the woorde of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their woordes into the endes of the worlde. But I demaunde whether Israel dyd knowe or not? First Moses sayth, I wyl prouoke you to enuie by them that are no people, by a foolishe nacion I wyll anger you. Esai after that is bolde, and sayth, I am founde of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he sayth, All day long haue I stretched forth my handes vnto a people that beleeueth not, but speaketh against me.

The Gospel.

AND Jesus walked by the sea of Galilee, he sawe two brethren, Simon whiche was called Peter, and Andrewe his brother, casting a net into the sea, (for they were Fyshers) And he sayth vnto them, Folowe me, & I wyll make you to become fyshers of men. And they straightway left their nettes, and folowed hym. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother, in the shyp with Zebedee their father, mendyng their nettes: and he called them, and they immediately left the shyp Math. iiii.

hyp and their father, and folowed hym.

¶ Saint Thomas the Apostle.

The Collect.

ALmyghtie euerlyuyng GOD, whiche for the more confyrmation of the fayth, dyddest suffer thy holy Apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectly and without all doubte to beleeue in thy sonne Jesus Chryste, that our fayth in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Chryst, to whom with &c.

The pistle.

Ephesi. ii. NOwe are ye not strangers nor forreiners, but Citizens with the Saintes, and of the housholde of God, and are built vpon the fundation of the Apostles and Prophetes, Jesus Chryste hym selfe beyng the head corner stone, in whom what buyldyng so euer is coupled togeather, it groweth vnto an holy temple of the Lorde, in whom ye also are built together, to be an habitation of God, through the holy ghost.

The Gospel.

Iohn. xx. THomas one of the twelue, whiche is called Didymus, was not with them when Jesus came. The other disciples therfore said vnto hym, we haue seene the Lorde. But he sayde vnto them, Except I see in his handes the pynt of the nayles, and put my fynger into the pynt

print of the nayles, and thrust my hand into his syde, I wyl not beleeue. And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the myddes, and sayde, Peace be vnto you. And after that he sayde to Thomas, Bring thy fynger hyther, and see my handes, and reache hyther thy hande, and thrust it into my syde. and be not faythlesse, but beleeuyng. Thomas answeared, and sayd vnto hym, My Lorde and my God. Jesus sayde vnto hym, Thomas, because thou hast seene me, thou hast beleeued: Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely dyd Jesus in the presence of his disciples, whiche are not wrytten in this booke. These are wrytten, that ye might beleue that Jesus Christ is the sonne of God, and that (in beleeuyng) ye myght haue lyfe through his name.

¶ The conuersion of Saint Paul.

The Collect.

GOd which hast taught all the world through the preachyng of thy blessed Apostle Saint Paul: graunt we beseech thee, that we which haue his wonderful conuersion in remembrance, may folowe and fulfyl thy holy doctrine that he taught, through Jesus Christe our Lorde.

The Epistle.

Actes.ix. AND Saul yet breathing out threatninges and slaughter agaynst the disciples of the Lorde, went vnto the hygh Priest, and desired of him letters to carry to Damasco, to the Synagogues, that yf he founde any of this way (were they men or women) he myght bring them bounde to Hierusalem. And when he journeyed, it fortuned, that as he was come nygh to Damasco, sodaynely there shyned rounde about him a light from heauen, and he fel to the earth, and heard a voyce, saying vnto hym, Saul, Saul, why persecutest thou me? And he sayde, What art thou Lorde? And the Lorde sayde, I am Jesus whom thou persecutest, it is harde for thee to kycke agaynst the pricke. And he both tremblyng and astonied, sayde, Lord, what wylt thou haue me to doo? And the Lorde sayde vnto him, Arise, and goe into the citie, and it shalbe tolde thee what thou must doo. The men whiche journeyed with him, stoode amased, hearyng a voyce, but seeyng no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man: but they led hym by the hande, & brought hym into Damasko. And he was three dayes without syght, and neyther dyd eate nor drynke. And there was a certayne disciple at Damasco, named Ananias, and to him sayde the Lorde in a vision, Ananias. And he sayde, Beholde I am here Lorde. And the Lorde sayde vnto hym, Aryse, and goe into the streete (which is called Strayght) and seeke in the house of Judas after one called Saul of Tharsus. For beholde, he

prayeth,

playeth, and hath seene in a vision a man named Ananias, comming in to hym, and putting his handes on him, that he myght receaue his sight. Then Ananias aunswered, Lorde I haue hearde by many of this man, howe much euyll he hath done to thy saintes at Hierusalem. And here he hath auctoritie of the hye Priestes to bynde all that call on thy name. The Lorde sayde vnto hym, Goe thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kynges, and the children of Israel: For I wyll shewe hym howe great thynges he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his handes on hym, & sayde, Brother Saule, the Lorde that appeared vnto thee in the way as thou comest, hath sent me, that thou mightest receaue thy sight, and be filled with the holy ghost. And immediatly there fell from his eyes as it had ben scales, and he receaued sight, and arose, and was baptised, and receaued meate, and was comforted. Then was Saule a certayne dayes with the disciples which were at Damasco. And strayghtway he preached Christ in the synagoges, howe that he was the sonne of God. But all that hearde hym were amased, and said, Is not this he that spoyled them which called on this name in Hierusalem, and came hyther for that intent, that he might bring them bound vnto the high Priestes? But Saule encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirmyng that this was very Christ.

The Gospell.

Matth. xix. PEter answered and sayd vnto Jesus, Beholde we haue forsaken all, and folowed thee, what shall we haue therefore? Jesus sayde vnto them, Verily I say vnto you, that when the sonne of man shall sitte in the seate of his maiestie, ye that haue folowed me in the regeneration, shal sitte also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receaue an hundred folde, and shall inherite euerlastyng life. But many that are first shalbe last, and the last shalbe first.

¶ The Purification of Saint Marie the virgin.

The Collect.

ALmightie and euerlastyng God, we humbly beseche thy maiestie, that as thy only begotten sonne was this day presented in the temple, in substaunce of our flesh: so graunt that we may be presented vnto thee with pure and cleare myndes, by Jesus Christe our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The Gospel.

Luke. ii. WHen the tyme of their Purification (after the lawe of Moses) was come, they brought hym to Hierusalem, to present hym

hym to the Lorde (as it is written in the lawe of the Lorde,) Euery man chylde that firſt openeth the matrix, ſhalbe called holy to the Lorde, and to offer (as it is ſayde in the lawe of the Lorde) a payre of turtle Doues, or two young Pigeons. And beholde, there was a man in Hierusalem, whoſe name was Symeon. And the ſame man was iuſt and godly, & looked for the conſolation of Iſrael, and the holy ghoſt was in hym. And an aunſwere had he receaued of the holy ghoſt, that he ſhoulde not ſee death, except he firſt ſawe the Lorde Chriſt. And he came by inſpiration into the Temple.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Iudas, diddeſt chooſe thy faythfull ſeruaunt Matthias to be of the number of thy twelue Apoſtles: Graunt that thy Church beyng alway preſerued from falſe Apoſtles, may be ordered and guyded by faythfull and true Paſtours, through Ieſus Chriſt our Lorde.

The Epiſtle.

IN thoſe dayes Peter ſtoode vp in the middes of the diſciples and ſayde, The number of names that were together were about an hundred and twentie. Ye men and brethren, this ſcripture muſt needes haue ben fulfylled, which the holy ghoſt, through the mouth of Dauid, ſpake before of Iudas, which was guyde to Act. 1.

them that tooke Jesus: For he was numbred with vs, and had obteyned felowship in this ministration. And the same hath nowe possessed a platte of grounde with the rewarde of iniquitie, and when he was hanged, burst asunder in the myddest, and al his bowelles gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so muche that the same feelde is called in theyr mother tongue Acheldema, that is to say, The bloodey feelde. For it is written in the booke of Psalmes, His habitation be voyde, and no man be dwelling therin, and his Bishoprike let another take. Wherfore of these men whiche haue companyed with vs (all the tyme that the Lorde Jesus had al his conuersation among vs, begynning at the Baptisme of John vnto that same day that he was taken vp from vs) muste one be ordeyned to be a wytnesse with vs of his resurrection. And they appoynted two, Joseph whiche is called Barsabas (whose syrname was Justus) and Matthias. And when they prayed, they said, Thou Lord which knowest the hartes of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleshyp, from whiche Judas by transgression fel, that he myght goe to his owne place. And they gaue foorth theyr lottes, and the lotte fell on Matthias, and he was counted with the eleuen apostles.

¶ The Gospel.

Math. xi. IN that tyme Jesus answered, and sayde, I thanke thee (O father) Lorde of heauen and earth, because thou hast hidde these thinges from

from the wyse and prudent, & hast shewed them vnto babes: Verely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father, neyther knoweth any man the father saue the sonne, and he to whom so euer the sonne wyll open hym. Come vnto me all ye that labour, and are laden, and I wyll ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, and ye shall finde rest vnto your soules, for my yoke is easy, and my burthen is lyght.

¶ The Annunciation of the Virgin Marie.

¶ The Collect.

WE beseech thee Lorde, powre thy grace into our hartes, that as we haue knowen Christe thy sonnes incarnation by the message of an angel, so by his crosse and passion we may be brought vnto the glory of his resurrection, through the same Christ our Lorde.

The Epistle.

GOD spake once agayne to Ahaz, saying, Esai. vij.
Require a token of the Lorde thy God, whether it be towarde the depth beneath, or towarde the heygth aboue. Then sayde Ahaz, I wyll require none, neither wyl I tempt the Lorde. And he sayde, Hearken to, ye of the house of Dauid, is it not enough for you that ye be greuous vnto men, but ye must greeue my

God also? And therfore the Lord shal geue you a token: Beholde a virgin shall conceiue and beare a sonne, and thou his mother shall call his name Emmanuel. Butter and Honye shall he eate, that he may knowe to refuse the euyll, and choose the good.

The Gospell.

Luke.1. AND in the sixth moneth, the angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin, spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the angel went in vnto her, and sayde, Hayle ful of grace, the Lord is with thee, blessed art thou among women. When she sawe hym, she was abashed at his saying, and cast in her mind what manner of salutation that should be. And the angell sayde vnto her, Feare not Mary, for thou hast founde grace with God, beholde thou shalt conceiue in thy wombe, and beare a sonne, and shalt cal his name Jesus, he shalbe great, and shalbe called the sonne of the highest. And the Lorde GOD shall geue vnto hym the seate of his father Dauid, and he shall raigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende. Then sayde Mary to the angel, Howe shal this be, seeyng I knowe not a man? And the angel aunswered and sayde vnto her, The holy ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therfore also that holy thing which shalbe borne, shalbe called the sonne of

God.

God. And beholde, thy cosin Elizabeth she hath also conceiued a sonne in her age, and this is the sixth moneth, whiche was called barren, for with God nothing shalbe vnpossible. And Mary sayde, Beholde the handmayde of the Lorde, be it vnto me according to thy worde. And the angel departed from her.

Saint Markes day.

The Collect.

ALmighetie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist saint Marke, geue vs grace, that we be not lyke chyldren, carped about with euerye blast of vayne doctrine, but fyrmely to be established in the trueth of thy holy Gospel, through Jesus Christe our Lorde.

The Epistle.

VNto euery one of vs is geuen grace, according to the measure of the gyfte of Christe. Wherefore he sayth, When he went vp on hygh, he ledde captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended firste into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue al heauens, to fulfill al thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepheardes and teachers, to the edifiyng of the saintes, to the worke and administration, euen to Ephe. iiii.

the edifiyng of the body of Chriſte, tyll we all come to the vnitie of the fayth, and knowledge of the ſonne God, vnto a perfect man, vnto the meaſure of the full perfect age of Chriſte. That we henceforth ſhould be no more children, wauering and caried about with euery wynde of doctrine, by the wylynelle of men, thorowe craftinelle, whereby they lay awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym whiche is the head, euen Chriſt, in whom if al the body be coupled and knit together, throughout euery ioynt, wherwith one miniſtreth to another (accordyng to the operation, as euery part hath his meaſure) he encreaſeth the body, vnto the edifiyng of it ſelfe through loue.

The Goſpel.

Joh. xv.

I Am the true vine, & my father is an husbande man. Euery braunche that beareth not fruite in me, he wyl take away. And euery braunche that beareth fruite, wil he purge, that it may bryng forth more fruite. Nowe are ye cleane through the woordes which I haue ſpoken vnto you. Byde in me, and I in you. As the braunche can not beare fruite of it ſelfe, except it byde in the vine, no more can ye, except ye abyde in me. I am the vine, ye are the braunches: he that abideth in me, & I in him, the ſame bryngeth forth much fruite. For without me can ye do nothyng. If a man byde not in me, he is caſt forth as a braunche, and is withered, and men gather them, and caſt them into the fire, and they burne. If ye

abyde

abyde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorified, that ye beare much fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye keepe my cõmaundements, ye shal abyde in my loue, euen as I haue kept my fathers commaundementes, & abyde in his loue. These thynges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy might be full.

¶ Saint Philip and Iames.

The Collect.

ALmightie God, whom truely to knowe is euerlastyng lyfe: Graunt vs perfectly to knowe thy sonne Iesus Christ to be the way, the trueth, and the lyfe, as thou hast taught Saint Philip and other the apostles; through Iesus Christ our Lorde.

¶ The Epistle.

IAmes the seruaunt of God, and of the Lorde Iesus Christ, sendeth greetyng to the twelue Tribes, which are scattered abrode. My brethren, count it for an exceedyng ioy, when ye fall into diuers temptations, knowyng this, that the trying of your fayth gendreth patience and let patience haue her perfect worke, that ye may be perfect and sounde, lacking nothyng. If any of you lacke wysdome, let hym aske of hym that geueth it: Euen God which geueth to all men indifferently, and casteth no man in the Iames. i.

the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is lyke a waue of the sea, whiche is tost of the wyndes, and caryed with violence. Neyther let that man thynke that he shall receiue any thyng of the Lorde. A wauerynge mynded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For euen as the flowre of the grasse shal be passe away. For as the sunne riseth with heate, and the grasse withereth, and his flowre fallyeth away, and the beautie of the fashion of it perisheth: Euen so shall the ryche man peryshe in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receiue the crowne of lyfe, whiche the Lorde hath promysed to them that loue hym.

¶ The Gospel.

Iohn.xiiii. AND Iesus sayde vnto his disciples, Let not your hartes be troubled. Ye beleeue in God, beleeue also in me. In my fathers house are many Mansions. If it were not so, I would haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I wyll come agayne and receiue you, euen vnto mee selfe: that where I am, there may ye be also. And whyther I goe ye knowe, and the way ye knowe. Thomas sayth vnto hym, Lorde, we knowe not whyther thou goest, and howe is it possible for vs to knowe the way? Iesus sayth vnto hym, I am the way, and the

trueth,

trueth, and the lyfe. No man commeth to the father, but by me. If ye had knowen me, ye had knowen my father also: and nowe ye know him, and haue seene hym. Philip sayeth vnto hym, Lorde shewe vs the father, and it suffiseth vs. Iesus saith vnto him, Haue I ben so long tyme with you, & yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: and how sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of mee selfe: but the father that dwelleth in me is he that doth the workes. Beleeue me that I am in the father, and the father in me: Or els beleeue me for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I do, the same shal he do also, and greater woorkes then these shall he do, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyl I do, that the father may be glorified by the sonne. If ye shal aske any thyng in my name, I wyll do it.

¶ Saint Barnabe Apostle.

The Collect.

LOrde almyghtie, whiche hast endued thy holy Apostle Barnabas with singuler gyftes of thy holy ghost: let vs not be destitute of thy manyfolde gyftes, nor yet of grace, to vse them alway to thy honour and glory: through Iesus Christe our Lorde.

The

¶ The Epistle.

Actes.xi. TYdynges of these thynges came vnto the eares of the congregation, which was in Hierusalem. And they sent foorth Barnabas, that he shoulde go vnto Antioche: which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of hart they woulde continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost, and of fayth, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saule: And when he had founde hym, he brought hym vnto Antioch. And it chaūched that a whole yere they had their conuersation with the congregation there, and taught much people: In so much that the disciples of Antioche were the fyrst that were called christen. In those dayes came Prophetes from the citie of Hierusalem vnto Antioche: and there stoode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also dyd, and sent it to the Elders by the handes of Barnabas and Saule.

The Gospel.

Iohn.xv. THis is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man then this: That a man bestowe

bestowe his lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth call I not you seruauntes, for the seruaunt knoweth not what his lord doth. But you haue I called frendes: for al thynges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng forth fruite, and that your fruite shoulde remaine, that whatsoeuer ye aske of my father in my name, he may geue it you.

¶ Saint Iohn Baptistes day.

¶ The Collect.

ALmightie God, by whose prouidence thy seruaunt Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our sauiour, by preachyng of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and pacientlye suffer for the truethes sake: through Iesus Christe. &c.

The Epistle.

BE of good cheare my people, O ye Prophetes, comfort my people sayth your God, comfort Hierusalem at the hart, and tell her that her trauayle is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hande sufficient correction for all her sinnes. A voyce cried in wildernesse, Prepare Esai. xl.

the

the way of the Lorde in the wyldernesse, make straight the pathe for our God in the desart. Let al valleyes be exalted, and euery mountayne and hyl be layde lowe. What so is crooked, let it be made straight, and let the rough be made playne feeldes. For the glory of the Lorde shall appeare, and all flesshe shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Howe cry. And the Prophete answered, What shall I cry? That all flesshe is grasse, and that all the goodlinesse therof, is as the floure of the feelde. The grasse is whythered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse whyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hygh hyll (O Sion) thou that bryngest good tydynges, lift vp thy voyce with power, O thou preacher Hierusalē, lift it vp without feare, and say vnto the cities of Juda, Beholde your God, beholde the Lorde God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with hym, & his workes go before hym. He shal feede his flocke lyke an heardman, he shal gather the Lammes together with his arme, and cary them in his bosome, and shall kindly intreate those that beare young.

The Gospel.

Luke. i. ELizabethes time came that she shoulde be deliuered, and she brought forth a sonne. And her neyghbours and her Cosins heard how

how the Lorde had ſhewed great mercy vppon her, and reioyced with her. And it fortuned that in the eyght day they came to circumciſe the chylde, and called his name Zacharie, after the name of his father. And his mother aunſwered & ſayde, Not ſo, but his name ſhalbe called Iohn. And they ſayde vnto her, There is none in thy kynred that is named with this name. And they made ſignes to his father howe he woulde haue hym called. And he aſked for writing tables, and wrote, ſaying, His name is Iohn. And they maruepled all. And his mouth was opened immediatly, and his tongue alſo, and he ſpake and prayſed God. And feare came on all them that dwelt nye vnto hym. And all theſe ſayinges were noyſed abrode throughout all the hygh countrey of Iurie, and they that hearde them, layde them vp in their hartes, ſaying, What maner of chylde ſhal this be? And the hande of the Lorde was with him. And his father Zacharias was fylled with the holy ghoſt, and prophecied, ſaying, Prayſed be the Lord God of Iſrael, for he hath viſited and redeemed his people. And hath rayſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruaunt Dauid. Euen as he promiſed by the mouth of his holy Prophets, which were ſence the worlde began. That we ſhoulde be ſaued from our enimies, and from the handes of all that hate vs. That he woulde deale mercyfully with our fathers, and remember his holy couenaunt. And he woulde performe the ath which he ſware to our father Abraham, for to geue vs. That we beyng deliuered out of the

handes

handes of our enimies, myght serue him wythout feare al the dayes of our lyfe, in suche holynesse and ryghteousnesse, as are acceptable for hym. And thou child shalt be called the prophet of the highest: For thou shalt goe before the face of the Lorde to prepare his wayes. To geue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercy of our GOD, whereby the day spryng from an high, hath visited vs. To geue lyght to them that late in darkenesse, and in the shadowe of death, and to guide our feete into the way of peace. And the chylde grewe, and waxed strong in spirite, and was in wyldernesse. till the day came when he shoulde shewe hym selfe vnto the Israelites.

¶ Saint Peters day.

¶ The Collect.

ALmyghtie God, whiche by thy sonne Iesus Christ, hast geuen to thy Apostle Saint Peter many excellent gyftes, and commaundest him earnestly to feede thy flocke: Make we beseche thee all Byshoppes and Pastours diligently to preach thy holy worde, and the people obediently to folowe the same, that they may receiue the crowne of euerlasting glory, through Iesu Christ our Lorde.

¶ The Epistle.

Actes.xii. AT the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregation. And he killed Iames the brother

brother of Iohn with the swoorde. And because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also. Then were the dayes of sweete breade. And when he had caught hym, he put hym into prison also, and delyuered him to foure quaternions of souldiers to be kept, intending after Easter to bring hym forth to the people. And Peter was kept in prison, but prayer was made without ceassyng of the congregation vnto GOD for hym. And when Herode woulde haue brought him out vnto the people, the same nyght slept Peter betweene two souldiers, bounde with two chaynes: and the keepers before the doorke kept the prison. And beholde the angell of the Lorde was there present, and a lyght shyned in the habitation: and he smote Peter on the syde, and stirred hym vp, saying, Aryse vp quickly. And his chaynes fell from his handes. And the angel sayde vnto him, Gyrde thee selfe, and bynde on thy Sandales. And he so dyd. And he sayth vnto hym, Cast thy garment about thee, and folowe me. And he came out, and folowed hym, and wyst not that it was trueth whiche was doone by the angell, but thought he had seene a vision. When they were past the first and seconde watche, they came vnto the Iron gate that leadeth vnto the Citie, whiche opened to them by the owne accord. And they went out, and passed through one streete, and foorthwith the angell departed from hym. And when Peter was come to him selfe, he said, Nowe I knowe of a sureetie that the Lord hath sent his angell, and hath delyuered me out of the

hand of Herode, and from all the waytyng of the people of the Iewes.

The Gospel.

Math. xvi. When Iesus came into the coastes of the citie, whiche is called Cesarea Philippi, he asked his disciples, saying, Whom doo men say that I the sonne of man am? They sayde, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the prophetes. He sayth vnto them, But whom say ye that I am? Simon Peter aunswered, and sayde, Thou art Christe the sonne of the lyuyng God. And Iesus aunswered, and sayd vnto him, Happie art thou Simon the sonne of Ionas, for flesh and blood hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, that thou art Peter, and vppon this rocke I wyll buylde my congregation. And the gates of hell shall not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kyngdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen, and what soeuer thou lowsest in earth, shalbe lowsed in heauen.

¶ Saint Iames Apostle.

The Collect.

GRaunt O mercifull God, that as thy holy Apostle Iames, leauyng his father and all that he had, without delaye was obedient vnto the callyng of thy sonne Iesus Christe, and followed hym: So we forsaking all worldly

and

and carnall affections, may be euermore redie to folowe thy commaundementes, through Iesu Christe our Lorde.

The Epistle.

IN those dayes came Prophetes from the citie of Hierusalem vnto Antioche, and there stoode vp one of them named Agabus, and signified by the spirite that there shoulde be great dearth throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren whiche dwelt in Iurie, whiche thing they also dyd, and sent it to the elders by the handes of Barnabas and Saul. At the same tyme Herode the king stretched forth his handes to vexe certayne of the congregation. And he killed Iames the brother of Iohn with the swoorde. And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. Actes. xij.

The Gospel.

THen came to hym the mother of Zebedees children with her sonnes, worshyppyng him, and desiryng a certayne thyng of him. And he sayde vnto her, What wylt thou? She sayde vnto hym, Graunt that these my two sonnes may sit, the one on thy ryght hande, and the other on thy left, in thy kyngdome. But Iesus answeared, and sayde, Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of? and to be baptised with the Math. xv.

baptisme that I am baptised with? They sayde vnto hym, We are. He sayde vnto them, Ye shall drynke in deede of my cup, and be baptised with the baptisme that I am baptised with: but to syt on my ryght hand and on my left, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the tenne hearde this, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde, Ye know that the princes of the nations haue dominion ouer them, and they that are great men exercise auctoritie vpon them: It shall not be so among you. But who so euer wyll be great among you, let hym be your minister, and whosoeuer wyll be cheefe among you, let hym be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

¶ Saint Bartholomewe Apostle.

The Collect.

O Almightie and euerlasting God, which hast geuen grace to thine apostle Bartholomewe truely to beleeue and to preache thy worde: Graunt we beseeche thee vnto thy Churche both to loue that he beleeued, and to preache that he taught, through Christe our Lorde.

The Epistle.

Actes v. BY the handes of the Apostles were many signes and wonders shewed among the people, and they were altogeather with one ac-

royde in Salomons porche. And of other durst no man ioyne himselfe vnto them: neuertheless the people magnified them. The number of them that beleued in the Lorde, both of men and women, grewe more and more, insomuch that they brought the sicke into the streetes, and laide them on beddes and couches, that at the least way the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringyng sicke folkes, and them whiche were vexed with vncleane spirites, and they were healed euery one.

The Gospel.

AND there was a stryfe among them, which of them shoulde seeme to be the greatest. Luke. xxii.

And he sayde vnto them, The kynges of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but ye shall not so be. But he that is greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that doeth ministre. For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sytteth at meate? But I am among you, as he that ministreth. Ye are they which haue byden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and drynke at my table in my kyngdome, and syt on seates iudgeyng the twelue tribes of Israel.

The Collect.

ALmyghtie God, whiche by thy bleſſed ſonne dyddeſt call Matthewe from the receipte of cuſtome, to be an Apoſtle and Euangeliſt: Graunt vs grace to forſake all couetous deſyres and inordinate loue of riches, and to folowe thy layde ſonne Jeſus Chriſte, who lyueth and raigneth with thee and the holy ghoſte. &c.

The Epiſtle.

2. Cor. iiii. SEeyng that we haue ſuche an office, euen as God hath had mercie on vs, we goe not out of kynde, but haue caſt from vs the clokes of vnhoneſtie, and walke not in craftineſſe, neyther handle we the worde of GOD deceitfully, but open the trueth, and repoſite our ſelues to euery mans conſcience in the ſyght of GOD. Yf our Goſpel be yet hyd, it is hydde among them that are loſt, in whom the God of this worlde hath blynded the myndes of them which beleeue not, leſt the lyght of the Goſpell of the glorie of Chriſte, (whiche is the image of GOD) ſhould ſhyne vnto them. For we preache not our ſelues, but Chriſte Jeſus to be the Lord, and our ſelues your ſeruantes for Jeſus ſake. For it is God that commaundeth the lyght to ſhine out of darknes, which hath ſhyned in our hartes, for to geue the lyght of the knowledge of the glorie of God, in the face of Jeſus Chriſte.

The Goſpel.

Matth. ix. AND as Jeſus paſſed forth from thence, he ſawe a man named Matthewe, ſittyng at the receite of cuſtome, and he layde vn-

to hym, Folowe me. And he arose, and folowed him. And it came to passe, as Jesus sate at meate in his house, beholde many Publicanes also and synners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayde vnto his disciples, Why eateth your maister with publicanes and sinners? But when Jesus hearde that, he sayde vnto them, They that be strong neede not the Phisition, but they that are sicke. Goe ye rather & learne what that meaneth, I wyl haue mercie, and not sacrifice. For I am not come to cal the ryghteous, but sinners to repentaunce.

¶ Saint Michael and all Angelles.

The Collect.

Eternall lyng God, whiche hast ordeyned and constituted the seruices of all Angelles & men in a woonderfull order, mercifully graunt, that they whiche alway doo thee seruice in heauen, may by thy appoyntment succour and defende vs in earth, through Jesus Christe our Lorde.

The Epistle.

There was a great batayle in heauen, Michael and his Angels fought with the Dragon, and the Dragon fought with his Angelles, and preuailed not, neither was their place founde any more in heauen. And the great Dragon, that olde serpent, called the deuyll and Satanas, was cast out, whiche deceyueth all the worlde. And he was cast into the earth, and his Apoca. xii.

angels were cast out also with him. And I heard a loude voyce, saying, In heauen is nowe made saluation and strength, and the kyngdome of our God, & the power of his Christe. For the accuser of our brethren is cast downe, whiche accused them before God day and nyght. And they ouercame hym by the blood of the Lambe, and by the woorde of their testimonie, and they loued not their lyues vnto the death. Therefore reioyce heauens, and ye that dwell therein. Woe vnto the inhabiters of the earth, and of the sea: for the deuyll is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a short tyme.

The Gospel.

Mach.xviii. AT the same tyme came the disciples vnto Jesus, saying, Who is the greatest in the kyngdome of heauen? Jesus called a child vnto hym, and set hym in the myddest of them, and sayde, Verely I say vnto you, Except ye turne and become as chyldren, ye shal not entre into the kyngdome of heauen. Whosoeuer therefore humbleth hym selfe as this childe, that same is the greatest in the kyngdome of heauen. And whosoeuer receyueth suche a chylde in my name, receyueth me. But who so doeth offende one of these litle ones whiche beleeue in me, it were better for hym that a mylstone were hanged about his necke, and that he were drowned in the deapth of the sea. Woe vnto the worlde because of offences. Necessarie it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, yf thy hande or thy

thy foote hinder thee, cut him of, and cast it from thee: It is better for thee to enter into lyfe halt or maymed, rather then thou shouldest (hauyng two handes or two feete) be cast into euerlasting fyre. And yf thyne eye offende thee, plucke it out, and cast it from thee: it is better for thee to enter into lyfe with one eye, rather then (hauyng two eyes) to be cast into hell fyre. Take heede that ye despise not one of these litle ones, for I say vnto you, that in heauen their angels do alwayes beholde the face of my father which is in heauen.

¶ Saint Luke Euangelist.

The Collect.

ALmightie God, which calledst Luke the Phisition, whose prayse is in the Gospel, to be a Phisition of the soule: it may please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesu Christ our Lorde.

The Epistle.

WAtche thou in all thinges, suffer afflictions, do the worke throughly of an Euangelist, fulfyll thyne office vnto the vttermost. Be sober: for I am nowe redy to be offered, and the tyme of my departyng is at hands. I haue fought a good fyght, I haue fulfylled my course, I haue kept the fayth. From henceforth there is layde vp for me a crowne of ryghteousnesse, which the Lorde that is a ryght- 2. Tim. iiij.

ryghteous iudge, shall geue me at that day: not to me onely, but vnto al them that loue his comming. Doo thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, & loueth this present worlde, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke & bring hym with thee, for he is profytable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest bryng with thee, and the bookes, but specially the parchment. Alexander the Coppersmyth did me much euyl, the Lorde rewarde him accordyng to his deedes, of whom be thou ware also, for he hath greatly withstande our wordes.

The Gospel.

Luke.x. THE Lorde appoynted other seuentie and two also, and sent them two and two before hym, into euery citie and place whyther he hym selfe woulde come. Therefore he sayde vnto them, The haruest is great, but the labourers are fewe. Pray ye therefore the Lorde of the haruest, to sende forth labourers into the haruest. Goe your wayes, beholde I send you forth as Lambes among Woolues. Beare no waller, neyther scrip, nor shoes, and salute no man by the way. Into whatsoeuer houle ye enter, first say, Peace be to this houle. And yf the sonne of peace be there, your peace shall rest vpon hym: yf not, it shall returne to you agayne. And in the same houle tarrie styll, eatyng and

dryng

drynkyng suche as they geue. For the labourer is worthy of his rewarde.

¶ Simon and Iude Apostles.

The Collect.

ALmyghtie God, which hast buylded thy congregation vppon the fundation of the Apostles and Prophetes, Jesus Christe him selfe beyng the head corner stone: Graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple, acceptable vnto thee, through Jesu Christe our Lorde.

The Epistle.

IVdas the seruaunt of Jesu Christe, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesu Christe, mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluation, it was needefull for me to wryte vnto you, to exhorte you, that ye shoulde continually labour in the fayth whiche was once geuen vnto the saintes. For there are certayne vngodly men craftily crept in, of whiche it was wrytten aforetyme vnto such iudgement. They turne the grace of our God vnto wantonnesse, and denye God (whiche is the onely Lord) and our Lord Jesu Christe. My mynde is therfore to put you in remembrance, for as much as ye once knowe this, howe that the Lord (after that he had deliuered the people out of Egypt) destroyed them whiche Iude. 1.

after-

after beleeued not. The angels also whiche kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaynes vnder darkenesse, vnto the iudgement of the great day: euen as Sodome and Gomorrhe, and the cities about them, whiche in lyke maner defyled them selues with fornication, & folowed strange flesshe, are set foorth for an ensample, and suffer the paine of eternall fyre. Lykewyse, these being deceiued by dreames, defyle the flesshe, despise rulers, and speake euyll of them that are in auctoritie.

The Gospel.

Iohn. xv.

THis commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the worlde, the worlde woulde loue his owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I say vnto you, The seruaunt is not greater then the lorde. Yf they haue persecuted me, they wyll also persecute you. Yf they haue kept my saying, they wyll keepe yours also. But all these thynges wyll they doo vnto you for my names sake, because they haue not knowen hym that sent me. Yf I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also. Yf I had not doone among them the workes whiche none other man dyd, they shoulde haue had no synne: but nowe haue they both seene

and

and hated, not onely me, but also my father. But this happeneth, that the saying myght be fulfilled that is wrytten in their lawe, They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, euen the spirite of trueth (whiche proceedeth of the father,) he shall testifie of me, and ye shall beare witnesse also, because ye haue been with me from the begynnyng.

¶ All Saintes.

The Collect.

ALmightie God, whiche hast knit togeather thy elect in one communion and felowship in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to folowe thy holy Saintes in all vertuous and godly lyuyng, that we may come to those inspeakeable ioyes which thou hast prepared for them that vnfaygnedly loue thee, through Iesus Christ our Lord. Amen.

The Gospel.

BEholde, I John sawe an other Angell assende from the rysyng of the Sunne, which had the seale of the lyuyng GOD, and he cryed with a loude voyce to the foure Angelles (to whom power was geuen to hurt the earth and the sea) saying, Hurt not the earth, neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God in their foreheades. And I heard the number of them which were sealed, and there were sealed an hundred Apoca. vii.

and

and foure and fourtie thousande of all the tribes of the chyldren of Israel.

Of the tribe of Juda, were sealed.xii.M.
Of the tribe of Ruben, were sealed.xii.M.
Of the tribe of Gad, were sealed.xii M.
Of the tribe of Aser, were sealed.xii.M.
Of the tribe of Nepthalim, were sealed xii.M.
Of the tribe of Manasses, were sealed xii.M.
Of the tribe of Simeon, were sealed.xii M.
Of the tribe of Leui, were sealed.xii.M.
Of the tribe of Isachar, were sealed.xii.M.
Of the tribe of Zabulon, were sealed xii.M.
Of the tribe of Joseph, were sealed.xii.M.
Of the tribe of Beniamin, were sealed.xii.M.

After this I beheld, and loe a great multitude (whiche no man can number) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with long whyte garmentes, and Palmes in their handes, and cryed with a loude voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the angelles stoode in the compasse of the seate, and of the elders, and the foure beasts, and fel before the seate on their faces, and worshypped God, saying, Amen: Blessyng, and glorie, and wysedome, and thanke, and honour, and power, and myght, be vnto our God for euermore. Amen.

The Gospel.

Math.v. IEsus seeyng the people, went vp into the mountayne, & when he was set, his disciples came to hym, and after that he had opened his

his mouth, he taught them, saying, Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne, for they shall receyue comfort. Blessed are the meeke, for they shall receyue the inheritaunce of the earth. Blessed are they whiche hunger and thyrste after ryghteousnesse, for they shalbe satisfied. Blessed are the mercifull, for they shall obteyne mercie. Blessed are the pure in hart, for they shall see God. Blessed are the peacemakers, for they shalbe called the chyldren of God. Blessed are they which suffer persecution for ryghteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsly say all manner of euyll sayinges agaynst you for my sake: Reioyce and be glad, for great is your rewarde in heauen: For so persecuted they the prophetes which were before you.

The

¶ FINIS.

¶ The Communion.

ALmyghtie God, vnto whom all hartes be open, all desyres knowen, and from whom no secretes are hyd: cleanse the thoughtes of our hartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and woorthyly magnifie thy holy name: through Christe our Lorde, Amen.

¶ Then shal the priest rehearse distinctly all the tenne Commaundementes, and the people kneelyng, shall after euery commaundement, aske Gods mercie for their transgression of the same, after this sorte.

¶ The Minister.

GOD spake these woordes, and sayde, I am the Lorde thy God. Thou shalt haue none other Gods but me.

¶ People.

Lorde haue mercie vpon vs, and encline our hartes to keepe this lawe.

¶ Minister.

Thou shalt not make to thee selfe any grauen image, nor the lykenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them, nor woorshyp them. For I the Lorde thy God am a gelous God, and visite the sinne of the fathers vpon the chyldren, vnto the thyrde and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that

that loue me, and keepe my commaundementes.

People.

Lorde haue mercie vpon vs &c.

Minister.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lorde wyll not holde hym giltlesse, that taketh his name in vayne.

People.

Lorde haue mercie vpon vs &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattell, and the straunger that is within thy gates. For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lorde haue mercie vpon vs. &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lorde thy God geueth thee.

People.

Lorde haue mercie vpon vs. &c.

Minister.

Thou shalt do no murther.

People.

Lorde haue mercie vpon vs.&c.

¶ Minister.

Thou shalt not commit adulterie.

¶ People.

Lorde haue mercie vpon vs.&c.

¶ Minister.

Thou shalt not steale.

¶ People.

Lorde haue mercie vpon vs.&c.

Minister.

Thou shalt not beare false witnesse agaynst thy neyghbour.

People.

Lorde haue mercie vpon vs.&c.

Minister.

Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is his.

People.

Lorde haue mercie vppon vs, and write all these thy lawes in our hartes we beseeche thee.

¶ Then shall folowe the Collect of the day, with one of these two Collectes folowyng, for the Queene.&c.

¶ Let vs pray.

ALmightie God, whose kyngdome is euerlastyng, and power infinite, haue mercie vpon the whole congregation, and so rule the hart of thy chosen seruaunt Elizabeth our Queene and gouernour, that she (knowyng whose minister she is) may aboue all thynges seeke

seeke thy honour and glorie: and that we her subiectes (duely considering whose auctoritie she hath) may faythfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed worde and ordinaunce: through Jesus Christe our Lorde, who with thee and the holy ghost, liueth and raigneth euer one God, worlde without ende, Amen.

ALmightie and euerlasting God, we be taught by thy holy worde, that the hartes of kinges are in thy rule and gouernaunce, and that thou doest dispose and turne them as it seemeth best to thy godly wysdome: we humbly beseech thee so to dispose and gouerne the hart of Elizabeth thy seruaunt, our Queene and gouernour, that in all her thoughtes, wordes, and workes, she may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in wealth, peace, and godlynesse. Graunt this, O mercyful father, for thy deare sonnes sake, Jesus Christe our Lorde. Amen.

¶ The Creede.

I Beleue in one God the father almightie, maker of heauen & earth, and of al thynges visible and inuisible: and in one Lorde Jesus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, lyght of lyght, very God of very God, begotten, not made, being of one substaunce with the father, by whom al thynges were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy

ghoſt, of the virgin Marie, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffred and was buryed, and the thirde day he aroſe agayne accordyng to the ſcriptures, and aſcended into heauen, and ſitteth at the ryght hande of the father. And he ſhall come agayne with glorie, to iudge both the quicke and the dead. Whoſe kingdome ſhall haue none ende. And I beleeue in the holy ghoſt, the Lorde and geuer of lyfe, who proceedeth from the father and the ſonne, who with the father and the ſonne together is worſhipped and glorified, who ſpake by the prophetes. And I beleeue one Catholike and Apoſtolike Churche. I acknowledge one baptiſme, for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the worlde to come. Amen.

Sentences of Scripture.

Mat. v. Let your lyght ſo ſhyne before men, that they may ſee your good woorkes, and glorifie your father which is in heauen.

Mat. vi. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doth corrupt, and where theeues breake through and ſteale: but lay vp for your ſelues treaſures in heauen, where neither ruſt nor moth doth corrupt, and where theeues do not breake through and ſteale.

Mat. vii. What ſoeuer ye woulde that men ſhould do vnto you, euen ſo do vnto them: for this is the lawe and the prophetes.

Mat. vii. Not euery one that ſaith vnto me, Lorde, Lorde, ſhall enter into the kingdome of heauen: but

but he that doth the wyll of my father which is in heauen.

Zache stoode forth, and sayde vnto the Lord, Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I restore foure folde. Luke.xix.

Who goeth a warfare at any tyme of his owne cost? Who planteth a Vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the mylke of the flocke? i.Cor.ix.

If we haue sowen vnto you spirituall thinges, is it a great matter if we shal reape your worldlye thinges? i. Cor.ix.

Do ye not knowe that they whiche minister about holy thynges, lyue of the sacrifice? They whiche wayte of the aulter, are partakers with the aulter. Euen so hath the Lorde also ordayned, that they which preache the Gospell, should lyue of the Gospell. i.Cor.ix.

He which soweth litle, shall reape litle, and he that soweth plenteously, shal reape plenteously. Let euery man do accordyng as he is disposed in his hart, not grudgyng, or of necessitie, for God loueth a cheareful geuer. ii.Cor.ix.

Let hym that is taught in the worde, minister vnto hym that teacheth, in all good thynges. Be not deceaued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Gala.vi.

Whyle we haue tyme, let vs do good vnto all men, and specially vnto them whiche are of the housholde of fayth. Gala. vi.

Godlynesse is great ryches, yf a man be content with that he hath, for we brought nothyng i. Tim.vi.

into the worlde, neyther may we cary any thyng out.

i. Tim. vi. Charge them whiche are ryche in this worlde, that they be redy to geue, and glad to distribute, laying vp in store for them selues a good foundation agaynst the tyme to come, that they may atteyne eternal lyfe.

Hebr. vi. God is not vnryghteous, that he wyll forget your workes and labour that proceedeth of loue: whiche loue ye haue shewed for his names sake, whiche haue ministred vnto saintes, and yet do minister.

Hebr. xiii. To do good, and to distribute forget not: for with suche sacrifices God is pleased.

1. Iohn. iii. Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in hym?

Tobi. iiii. Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tobi. iiii. Be mercyfull after thy power. If thou hast muche, geue plentyously: yf thou hast lytle, do thy diligence gladly to geue of that lytle, for so geathereste thou thee selfe a good rewarde in the day of necessitie.

Prou. xix. He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shalbe payde hym agayne.

Psal. lxi. Blessed be the man that prouideth for the sicke and needy, the Lorde shal deliuer hym in the tyme of trouble.

¶ Let

Let vs pray for the whole state of Christes Churche militant here in earth.

ALmyghtie and euerlyuing God, whiche by thy holy Apostle hast taught vs to make prayers and supplications, and to geue thankes for all men: We humbly beseech thee (most mercifully to accept our almes, and) to receaue these our prayers, which we offer vnto thy deuine Maiestie, beseechyng thee to inspire continually the vniuersall Churche with the spirite of trueth, vnitie, and concorde. And graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy worde, and lyue in vnitie and godly loue. We beseche thee also to saue and defende all Christian kinges, princes, and gouernours, and specially thy seruaunt Elizabeth our Queene, that vnder her we may be godly and quietly gouerned, and graunt vnto her whole counsel, and to al that be put in auctoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wyckednesse and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to al Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and lyuely worde, and ryghtly and duely administer thy holy Sacramentes, and to all thy people geue thy heauenly grace, and especially to this congregation here present, that with meeke hart and due reuerence, they may heare and receaue thy holy worde, truely seruyng thee

If there bene almes geuen to the poore, then shal the wordes of acceptyng our almes be left out vnsayde.

vnholynesse and ryghteousnesse, all the dayes of theyr lyfe. And we most humbly beseeche thee of thy goodnesse, O Lorde, to comfort and succour all them which in this transitory life be in trouble, sorowe, needs, sickenesse, or any other adversitie: Graunt this O father, for Jesus Christes sake our only mediatour and advocate, Amen.

Then shall folowe this exhortation, at certayne tymes, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feede at the Lordes supper, unto the whiche in Gods behalfe I byd you all that be here present, and beseeche you for the Lorde Jesus Christes sake, that ye wyl not refuse to come thereto, beyng so louyngly called and bidden of God hym selfe. Ye knowe howe greeuous and unkynde a thyng it is, when a man hath prepared a ryche feast, decked his table with al kynde of prouision, so that there lacketh nothyng but the ghestes to syt te downe, and yet they which be called (without any cause) moste unthankfully refuse to come: Whiche of you in suche a case woulde not be moued? Who woulde not thinke a great iniurie and wrong done unto hym? Wherfore most dearely beloued in Christ, take ye good heede, lest ye withdrawyng your selues from this holy supper, prouoke Gods indignation agaynst you. It is an easie

matter

matter for a man to say I wyll not communicate, because I am otherwyse letted with worldlye busynesse: But such excuses be not so easily accepted and allowed before God. If anye man say, I am a greeuous sinner, and therefore am afrayde to come: Wherefore then do ye not repent and amende? When God calleth you, be you not ashamed to say you wyll not come? When you shoulde returne to GOD, wyll you excuse your selfe, and say that you be not redy? Consyder earnestly with your selues, howe litle suche faigned excuses shal auayle before GOD. They that refused the feast in the Gospell, because they had bought a Farme, or woulde trye their yokes of Oxen, or because they were maryed, were not so excused, but counted vnworthye of the heauenlye feaste. I for my parte am here present, and accordyng to myne office I bydde you in the name of GOD, I call you in Christes behalfe, I exhorte you as you loue your owne saluation, that ye wyl be partakers of this holy Communion. And as the sonne of God did vouchsafe to yeelde vp his soule by death vpon the crosse for your health: euen so it is your dutie to receiue the Communion together, in the remembraunce of his death, as he hym selfe commaunded. Nowe yf ye wyll in no wyse thus doo, consyder with your selues howe great iniurie you do vnto GOD, and howe sore punyshment hangeth ouer your heades for the same. And whereas ye offende God so sore in refusing this holy banket, I admonyshe, exhorte, and beseeche you, that vnto this vnkyndnesse ye

wyll

wyll not adde any more, which thing ye shall do yf ye stande by as galers and lookers on them that do communicate, and be no partakers of the same your selues. For what thyng can this be accompted els, then a further contempt and vnkyndnesse vnto GOD. Truely it is a great vnthankfulnesse to say nay when ye be called: but the fault is muche greater, when men stande by, and yet wyl neyther eate nor drynke this holy Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision. It is sayd vnto all, Take ye, and eate, take and drinke ye all of this, do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these wordes? What wyll this be els, but a neglecting, a despising, and mockyng of the testament of Christ? Wherefore rather then you shoulde so do, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues from whom you depart. Ye depart from the Lordes table, ye depart from your brethren, and from the banquet of moste heauenlye foode. These thynges yf ye earnestly consyder, ye shall by Gods grace returne to a better mynde. For the obteynyng whereof, we shall make our humble petitions whyle we shall receiue the holy Communion.

¶ And sometyme shalbe sayde this also, at the discretion of the Curate.

Dearely

DEarely beloued, forasmuche as our duetie is to render to almightie God our heauenlye father moste hartie thankes, for that he hath geuen his sonne our sauiour Iesus Christe, not onlye to dye for vs, but also to be our spirituall foode and sustenaunce, as it is declared vnto vs, aswel by Gods worde, as by the holye Sacramentes of his blessed body and blood, the whiche beyng so comfortable a thyng to them whiche receiue it woorthyly, and so daungerous to them that wyll presume to receiue it vnwoorthylye: My duetie is to exhorte you to consyder the dignitie of the holy mysterie, and the great peryl of the vnwoorthy receiuyng thereof, and so to searche and examine your owne consciences, as you shoulde come holy and cleane to a moste godlye and heauenly feast, so that in no wyse ye come but in the maryage garment, required of GOD in holy scripture, and so come and be receiued as woorthy partakers of suche a heauenly table. The way and meanes thereto is: First to examine your lyues and conuersation by the rule of Gods commaundementes, and wherein soeuer ye shall perceyue your selues to haue offended, eyther by wyll, woorde, or deede, there bewayle your owne sinfull lyues, confesse your selues to almyghtie God, with full purpose of amendement of lyfe. And yf ye shall perceiue your offences to be such, as be not only agaynst GOD, but also agaynst your neyghbours: Then ye shall reconcile your selues vnto them, redy to make restitution and satisfaction, accordyng to the vttermoste

of

of your powers, for all iniuries and wrongs done by you to any other, and lykewyse beyng redy to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at Gods hande. For otherwyse the receiuyng of the holy Communion doth nothyng els but encrease your damnation. And because it is requisite that no man shoulde come to the holy Communion, but with a full trust in Gods mercye, and with a quiet conscience: therfore yf there be any of you, whiche by the meanes aforesayde, can not quiet his owne conscience, but requireth further comfort or counsell, then let hym come to me, or some other discrete and learned minister of Gods word, and open his greefe, that he may receiue suche ghostly counsell, aduise, and comfort, as his conscience may be releeued, and that by the ministerie of Gods worde he may receiue comfort, and the benefite of absolution, to the quietyng of his conscience, and auoydyng of al scruple and doubtfulnesse.

¶ Then shal the Priest say this exhortation.

DEarely beloued in the Lorde, ye that mynde to come to the holy Communion of the body and blood of our sauiour Christe, must consyder what saint Paul writeth vnto the Corinthians, howe he exhorteth all persons diligently to trye and examine them selues before they presume to eate of that bread, and drynke of that cup. For as the benefite is great, yf with a true

a true penitent hart and lyuely fayth we receiue that holy sacrament: (For then we spiritually eate the flesshe of Christe, and drynke his blood, then we dwel in Christe, and Christ in vs, we be one with Christ, and Christ with vs:) Wo is the daunger great, yf we receiue the same vnworthyly, for then we be gyltie of the body and blood of Christ our sauiour, we eate & drinke our owne damnation, not consyderyng the Lordes bodye, we kyndle Gods wrath agaynst vs, we prouoke him to plague vs with diuers diseases & sundry kindes of death. Therfore yf any of you be a blasphemer of God, an hynderer or slaunderer of his worde, an adulterer, or be in malice or enuie, or in any other greeuous crime, bewayle your sinnes, & come not to this holy table, lest after the takyng of that holy sacrament, the deuyl enter into you as he entred into Judas, & fyl you full of all iniquities, and bryng you to destruction both of body and soule. Iudge therfore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes past, haue a lyuely and stedfast fayth in Christe our sauiour. Amende your lyues, and be in perfect charitie with al men, so shal ye be meete partakers of those holye mysteries. And aboue all thynges, ye must geue moste humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redemption of the worlde by the death and passion of our sauiour Christe, both God and man, who dyd humble hym selfe euen to the death vpon the crosse for vs miserable sinners, which lay in darknesse and shadowe

of

of death, that he myght make vs the chyldren of God, and exalt vs to euerlastyng lyfe. And to the ende that we should alway remember the exceedyng great loue of our maister and only sauiour Iesus Christ, thus dying for vs, and the innumerable benefites (which by his precious bloodshedyng) he hath obteyned to vs, he hath instituted and ordeyned holy mysteries as pledges of his loue, & continual remembraunce of his death, to our great and endlesse comfort. To hym therfore with the father, and the holy ghost, let vs geue (as we are most bounden) continuall thankes, submittyng our selues wholly to his holy wyll and pleasure, and studying to serue hym in true holynesse and ryghteousnesse all the dayes of our lyfe, Amen.

¶ Then shall the priest say to them that come to receaue the holy communion.

YOu that do truely and earnestly repent you of your sinnes, and be in loue and charitie with your neyghbours, and intende to leade a newe lyfe, folowyng the commaundementes of God, & walkyng from henceforth in his holy wayes, draw neare, and take this holy Sacrament to your comfort, make your humble confession to almighty god, before this congregation here gathered together in his holy name, meekely kneelyng vpon your knees.

¶ A generall

¶ A generall Confession.

ALmightie God, father of our Lorde Jesus Christ, maker of all thynges, iudge of all men, we knowledge and bewayle our manifolde sinnes and wickednesse, which we from tyme to tyme most greeuously haue committed, by thought, worde, and deede, agaynst thy deuine Maiestie, prouokyng moste iustlye thy wrath and indignation agaynst vs. We do earnestly repent, and be hartyly sory for these our misdoynges, the remembraunce of them is greeuous vnto vs, the burthen of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs most mercyfull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter serue and please thee in newenesse of lyfe, to the honour and glorie of thy name, through Jesus Christ our Lorde, Amen.

¶ Then shall the priest (turnyng him selfe to the people) say thus.

ALmightie God our heauenly father, who of his great mercie hath promised forgeuenesse of sinnes to all them which with hartie repentaunce and true faith turne vnto hym: Haue mercie vpon you, pardon, and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bryng you to euerlastyng lyfe, through Jesus Christ our Lorde, Amen.

Then

Then shall the priest also say.

HEare what comfortable wordes our saviour Christ saith to all that truely turne to hym.

Come vnto me all that trauayle and be heauy laden, and I shall refreshe you. So God loued the worlde, that he gaue his only begotten sonne, to the ende that all that beleeue in hym should not perishe, but haue lyfe euerlastyng.

¶ Heare also what saint Paul sayth, This is a true saying, and worthy of all men to be receaued, that Iesus Christ came into the worlde to saue sinners.

¶ Heare also what saint John sayth, If any man sinne, we haue an aduocate with the father, Iesus Christ the rygbteous, and he is the propitiation for our sinnes.

After the which, the priest shall proceede, saying.

Lyft vp your harten.

Aunswere.

We lyft them vp vnto the Lorde.

Priest.

Let vs geue thankes vnto our Lorde God.

Aunswere.

It is meete and ryght so to do.

Priest.

It is very meete, ryght, and our bounden dueties, that we shoulde at all tymes and in all places geue thankes vnto thee, O Lord, holy father almighty euerlastyng God.

Proper

¶ Vpon Christmas day, and seuen dayes after.

BEcause thou dyddest geue Jesus Christe thyne onely sonne to be borne as this day for vs, who by the operation of the holy ghost was made very man, of the substance of the Virgin Marie his mother, and that without spot of synne, to make vs cleane from all synne. Therefore with angelles. &c.

¶ Vpon Easter day, and seuen dayes after.

BVt cheefely are we bound to prayse thee for the glorious resurrection of thy sonne Jesus Christe our Lord, for he is the very paschall Lambe whiche was offered for vs, and hath taken away the synne of the world, who by his death, hath destroyed death, and by his rysing to lyfe agayne, hath restored to vs euerlasting lyfe. Therefore with. &c.

¶ Vpon the Assension day, and seuen dayes after.

THrough thy most dearly beloued sonne Jesus Christe our Lorde, who after his moste glorious resurrection manifestly appeared to all his Apostles, and in their syghe assended vp into heauen, to prepare a place for vs, that where he is, thyther myght we also assend & raigne with hym in glory. Therefore with. &c.

¶ Vpon Whitsunday, and fiue dayes after.

THrough Iesus Christe our Lord, accordyng to whose most true promise the holy ghoste came downe this day from heauen, with a sodaine great sound, as it had been a mightie wynde, in the lykenesse of fyerie tongues, lyghtyng vppon the Apostles, to teach them, & to leade them to al trueth, geuing them both ꝑ gift of diuers languages, and also boldnesse, with feruent zeale, constantly to preache the Gospell vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare lyght and true knowledge of thee, and of thy sonne Iesus Christe. Therefore with. &c.

¶ Vpon the feast of Trinitie onely.

IT is very meete, right, and our bounden dutie, that we should at al times, and in al places, geue thankes to thee, O Lorde, almyghtie and euerlastyng God, which art one god, one Lorde, not one onely person, but three persons in one substance: for that which we beleeue of the glorie of the father, the same we beleeue of the sonne, and of the holy ghost, without any difference, or inequalitie. Therefore with. &c.

¶ After whiche Prefaces, shall folowe immediately.

THerefore with Angels and Archangels, and with al the companie of heauen, we laude & magnifie thy glorious name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glory. Glory be to thee O Lorde moste hygh.

¶ Then

¶ Then shal the Priest, kneelyng downe at Gods boorde, say in the name of all them that shall receyue the Communion, this prayer folowyng.

WE doo not presume to come to this thy table (O merciful lord) trustyng in our owne ryghteousnesse, but in thy manyfolde and great mercies. We be not woorthy so muche as to gather vp the crumbes vnder thy table, but thou art the same Lorde whose propertie is alwayes to haue mercie: Graunt vs therfore (gracious Lord) so to eate the flesh of thy deare sonne Iesus Christ, and to drynke his blood, that our synfull bodyes may be made cleane by his body, & our soules washed through his moste precious blood, & that we may euermore dwel in hym, and he in vs. Amen.

¶ Then the Priest (standyng vp) shall say as foloweth.

ALmightie God our heauenly father, which of thy tender mercie didest geue thyne onely sonne Iesus Christe to suffer death vppon the crosse for our redemption, who made there (by his one oblation of him selfe once offered) a ful, perfect, and sufficient sacrifice, oblation, and satisfaction for the synnes of the whole worlde, and did institute, and in his holy Gospell commaunde vs to continue a perpetual memorie of that his precious death, vntyll his comming agayne: Heare vs, O merciful father we beseeche thee, and graunt that we receiuyng these thy creatures of bread and wyne, ac-

cordyng to thy sonne our sauiour Jesus Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and blood, who in the same nyght that he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is geuen for you, doo this in remembrance of me. Lykewyse after supper he tooke the cup, and when he had geuen thankes, he gaue it to them, saying, Drynke ye al of this, for this is my blood of the newe Testament, whiche is shed for you and for many for remission of sinnes, do this as oft as ye shall drynke it in remembraunce of me.

¶ Then the Minister (when he delyuereth the bread) shall say.

The body of our Lorde Jesus Christe whiche was geuen for thee, preserue thy body and soule into euerlastyng lyfe: And take and eate this, in remembraunce that Christe died for thee, & feede on hym in thyne hart by fayth, with thankes geuyng.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lorde Jesus Christe which was shed for thee, preserue thy body and soule into euerlastyng lyfe: And drynke this in remembraunce that Christes blood was shed for thee, and be thankfull.

Then shalbe sayde the Lordes prayer.
And after, as foloweth.

O Lorde

O Lorde and heauenly father, we thy humble ſeruantes intyrely deſyre thy fatherlye goodnes, mercifully to accept this our ſacrifice of praiſe and thankes geuyng, moſt humbly beſeechyng thee to graunt, that by the merites & death of thy ſonne Jeſus Chriſte, and through fayth in his blood, we (and all thy whole Churche) may obteyne remiſſion of our ſinnes and al other benefites of his paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodyes, to be a reaſonable, holy, and lyuely ſacrifice vnto thee, humbly beſeechyng thee, that all we whiche be partakers of this holy Communion, may be fulfylled with thy grace & heauenly benediction. And although we be vnworthy through our manifolde ſinnes to offer vnto thee anye ſacrifice, yet we beſeeche thee to accepte this our bounden duetie and ſeruice, not weyghyng our merites, but pardoning our offences, through Jeſus Chriſte our Lord, by whom and with whom in the vnitie of the holye ghoſt, all honour and glorie be vnto thee, O father almyghtie, worlde without ende. Amen.

¶ Or this.

Almyghtie and euerlaſtyng God, we moſte hartyly thanke thee, for that thou doeſt vouchſafe to fede vs, which haue duely receiued theſe holy myſteries, with the ſpiritual foode of the moſt precious body & blood of thy ſonne our ſauiour Jeſus Chriſt, and doeſt aſſure vs therby of thy fauour & goodneſſe towarde vs, and that we be very members incorporate in

thy mystical body, whiche is the blessed compa-nie of all faythfull people, and be also heyres through hope of thy euerlastyng kyng-dome, by the merites of the moste precious death and pas-sion of thy deare sonne. We nowe most humbly beseeche thee, O heauenly father, so to assyst vs with thy grace, that we may continue in that holy felowshyp, and doo al suche good workes as thou hast prepared for vs to walke in, through Jesus Christe our Lord, to whom with thee and the holy ghoste, be all honour and glorie, worlde without ende. Amen.

¶ Then shalbe sayde or song.

GLory be to God on high, & in earth peace, good wyl towardes men. We prayse thee, we blesse thee, we worshyp thee, we glorifie thee, we geue thankes to thee for thy great glory, O Lorde God heauenly kyng, God the fa-ther almyghtie, O Lord the only begotten sonne Jesu Christe. O Lorde God, Lambe of God, sonne of the father, that takest away the sinnes of the worlde, haue mercie vppon vs. Thou that takest away the sinnes of the world, haue mercie vppon vs. Thou that takest away the sinnes of the worlde, receyue our prayer. Thou that sittest at the right hand of God the father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lorde, thou onely, O Christe, with the holy ghoste, art most high in the glory of God the fa-ther. Amen.

¶ Then the Priest shall let them depart with this blessyng.

The

The peace of God which passeth al vnderstandyng, keepe your hartes and myndes in the knowledge and loue of God, and of his sonne Iesus Christe our Lorde, and the blessyng of God almyghtie, the father, the sonne, and the holy ghost, be among you, and remayne with you alwayes. Amen.

¶ Collectes to be sayd after the offertorie, when there is no Communion.

A Slyste vs mercifully, O Lorde, in these our supplications and prayers, & dispose the way of thy seruauntes towarde the attaynement of euerlastyng saluation, that among all the chaunges and chaunces of this mortall lyfe, they maye euer be defended by thy most gracious and redie helpe, throughe Christe our Lorde. Amen.

O Almyghtie Lorde, and euerlyuyng GOD, vouchsafe we beseeche thee to direct, sanctifie, and gouerne both our hartes and bodyes in the wayes of thy lawes, and in the workes of thy commaundements, that throughe thy most mighty protection, both here and euer, we may be preserued in body and soule, throughe our Lorde and Sauiour Iesus Christe. Amen.

GRaunt we beseeche thee almyghtie God, that the wordes whiche we haue heard this day with our outwarde eares, may throughe thy grace be so grafted inwardly in our hartes, that they may bryng foorth in vs the fruite of good lyuyng, to the honour and prayse of thy name, throughe Iesus Christe our Lorde. Amen.

PReuent vs, O Lorde, in al our doynges, with thy moste gracious fauour, & further vs with thy continuall helpe, that in al our woorkes, begunne, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercie obteyne euerlastyng lyfe, through Iesus Christe our Lorde. Amen.

ALmightie God, the fountaine of al wisdome, whiche knowest our necessities before we aske, and our ignorance in askyng, we beseeche thee to haue compassion vppon our infirmities, and those thinges whiche for our vnworthinesse we dare not, and for our blyndenesse we can not aske, vouchsafe to geue vs, for the worthynesse of thy sonne Iesus Christe our Lorde, Amen.

ALmightie GOD, which hast promysed to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to enclyne thyne eares to vs that haue made nowe our prayers and supplications vnto thee, and graunt that those thynges which we haue faithfully asked accordyng to thy wyll, may effectually be obteyned, to the releefe of our necessitie, and to the settyng forth of thy glory, through Iesus Christe our Lorde, Amen.

Publique

Publique Baptiſme.

DEarely beloued, for as muche as al men be conceyned and borne in ſinne, and that our ſauiour Chriſte ſayth, none can enter into the kyngdome of God (except he be regenerate and borne anewe, of water and the holye ghoſt) I beſech you to cal vpon God the father, through our Lorde Ieſus Chriſte, that of his bounteous mercie, he wyll graunt to theſe chyldren that thyng whiche by nature they can not haue, that they may be baptiſed with water and the holy ghoſt, and receyued into Chriſtes holye Church, & be made lyuely members of the ſame.

¶ Then the Prieſt ſhal ſay.

℣ Let vs pray.

ALmightie and euerlaſtyng God, whiche of thy great mercie diddeſt ſaue Noe and his familie in the Arke from periſhing by water, and alſo diddeſt ſafely leade the chyldren of Iſrael thy people through the redde ſea, figuryng thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Ieſus Chriſt, diddeſt ſanctifie the flood Iordane, and al other waters, to the myſticall waſhyng away of ſinne: We beſeche thee for thyne infinite mercies, that thou wylt mercifully looke vpon theſe children, ſanctifie them, and waſhe them with thy holy ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſtes Churche, and being ſtedfaſt in fayth, ioyfull through hope,

hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome worlde, that finally they may come to the lande of euerlaſtyng lyfe, there to raigne with thee worlde without ende: through Jeſus Chriſt our Lorde. Amen.

ALmightie and immortal God, the ayde of al that neede, the helper of all that flee to thee for ſuccour, the lyfe of them that beleue, and the reſurrection of the dead, we call vppon thee for theſe Infantes, that they commyng to thy holy Baptiſme, may receyue remiſſion of their ſinnes by ſpirituall regeneration. Receyue them O Lorde, as thou haſt promyſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall fynde, knocke, and it ſhalbe opened vnto you. So geue nowe vnto vs that aſke, let vs that ſeeke, fynde, open the gate vnto vs that knocke, that theſe Infantes may enioy the euerlaſting benediction of thy heauenly waſhyng, and may come to the eternall kyngdome, which thou haſt promiſed by Chriſte our Lorde. Amen.

¶ Then ſhal the Prieſt ſay.

¶ Heare the wordes of the Goſpel, written by Saint Marke in the tenth Chapter.

AT a certayne tyme they brought chyldren to Chriſt, that he ſhould touche them. And his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayde vnto them, Suffer litle chyldren to come vnto me, and forbid them not, for to ſuche

suche belongeth the kyngdome of God. Verely I say vnto you, Whosoeuer doth not receyue the kyngdome of God as a litle childe, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vppon them, and blessed them.

Then shal the Minister say.

FRendes you heare in this Gospel the wordes of our Sauionr Christe, that he commaunded the children to be brought vnto hym, how he blamed those that would haue kept them from hym, howe he exhorted all men to folowe their innocencie. You perceyue how by his outward gesture and deede he declared his good wyll towarde them. For he imbraced them in his armes, he layde his handes vppon them, and blessed them: doubt not ye therfore, but earnestly beleeue that he wyll lykewyse fauourably receyue these present Infantes, that he wyll embrace them with the armes of his mercy, that he wyl geue vnto them the blessyng of eternal lyfe, and make them partakers of his euerlastyng kyngdome. Wherfore we being thus perswaded of the good wyll of our heauenly father towardes these Infantes, declared by his sonne Iesus Christe, and nothyng doubtyng but that he fauourably alloweth this charitable woorke of ours, in bryngyng these children to his holy baptisme, let vs faythfully and deuoutly geue thankes vnto hym, and say.

ALmightie and euerlasting God, heauenly father, we geue thee humble thankes, that thou

hast

hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: encrease this knowledge, and confyrme this faith in vs euermore: geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlastyng saluation, through our Lord Jesus Christ, who lyueth and raigneth with thee and the holy spirite, nowe and for euer. Amen.

¶ Then the Priest shal speake vnto the Godfathers and Godmothers, on this wyse.

*VV*Elbeloued freendes, ye haue brought these children here to be baptised, ye haue prayed that our lord Jesus Christ woulde vouchsafe to receyue them, to lay his handes vppon them, to blesse them, to release them of their sinnes, to geue them the kingdome of heauen, and euerlastyng lyfe. Ye haue hearde also that our Lord Jesu Christ hath promised in his Gospell to graunt all these thynges that ye haue prayed for, whiche promyse he for his part wyll moste surely keepe and performe. Wherefore after this promyse made by Christe, these infantes must also faythfully for their part promyse by you that be their sureties, that they wyll forsake the deuyll and all his woorkes, and constantly beleeue Gods holy woorde, and obediently keepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and Godmothers, these questions folowyng.

Doest

DOest thou forsake the deuyll and all his workes, the vayne pompe and glory of the worlde, with all couetous desyres of the same, the carnall desyres of the flesshe, so that thou wylt not folowe nor be led by them?

¶ Aunsweare.

I forsake them all.

¶ Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lorde? And that he was conceyued by the holy ghoste, borne of the virgin Marie, that he suffred vnder Poncius Pilate, was crucified, dead, and buried, that he went downe into hell, & also dyd ryse agayne the thyrde day, that he assended into heauen, and sitteth at the ryght hande of God the father almyghtie, and from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead? And doest thou beleeue in the holy ghoste, the holy catholique Churche, the communion of Saints, the remission of sinnes, the resurrection of the flesshe, and euerlastyng lyfe after death?

¶ Aunsweare.

All this I stedfastly beleeue.

¶ Minister.

Wylt thou be baptised in this fayth?

¶ Aunsweare.

That is my desyre.

Then shall the Priest say.

O Mercyfull God, graunt that the old Adam in these chyldren may be so buried, that the

newe

newe man may be raysed vp in them. Amen.

Graunt that all carnall affections may dye in them, & that al thynges belonging to the spirite, may lyue and growe in them. Amen.

Graunt that they may haue power & strength to haue victorie, and to tryumphe agaynst the deuyll, the worlde, and the fleshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be indued with heauenly vertues, and euerlastyngly rewarded, through thy mercie, O blessed Lorde GOD, who doest lyue and gouerne al thynges, worlde without ende. Amen.

ALmyghtie euerliuing God, whose most dearly beloued sonne Jesus Christe, for the forgeuenesse of our sinnes, dyd shead out of his moste precious side both water and blood, & gaue cõmaundement to his disciples that they shoulde goe teache all nations, and baptise them in the name of the father, the sonne, and of the holye ghost: Regarde we beseeche thee, the supplications of thy congregation, & graunt that al thy seruantes which shalbe baptised in this water, may receyue the fulnesse of thy grace, & euer remayne in the number of thy faythfull & electe chyldren, through Jesus Christe our Lorde. Amen.

¶ Then the Priest shal take the childe in his handes, and aske the name: And namyng the chylde, shal dyp it in the water, so it be discreetely and warely doone, saying.

N. I

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghoste. Amen.

¶ And yf the childe be weake, it shal suffise to powre water vpon it, saying the foresayde woordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghoste. Amen.

¶ Then the Priest shal make a crosse vpon the chyldes forehead, saying.

WE receyue this chylde into the congregation of Chrystes flocke, and doo signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Chryste crucified, and manfully to fight vnder his baner, against sinne, the worlde, and the deuyl, and to continue Chrystes faithful souldier and seruaunt vnto his lyues end. Amen.

¶ Then shal the Priest say.

SEyng nowe dearely beloued brethren, that these chyldren be regenerate and grafted into the body of Chrystes cõgregation, let vs geue thankes vnto God for these benefytes, & with one accorde make our prayers vnto almyghtie God, that they maye leade the rest of their lyfe, accordyng to this begynnyng.

¶ Then shalbe sayde.

OUr father whiche art in heauen, &c.

Then

¶ Then ſhal the Prieſt ſay.

WE yeelde thee harti thankes mooſt mercyfull father, that it hath pleaſed thee to regenerate this Infant with thy holy ſpirite, to receyue hym for thyne owne chylde by adoption, and to encorporate hym into thy holy congregation. And humbly we beſeeche thee to graunt, that he beyng dead vnto ſinne, and lyuyng vnto ryghteouſneſſe, and beyng buried with Chriſte in his death, may crucifie the olde man, and vtterly abolyſhe the whole body of ſinne, that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection: ſo that finally with the reſidue of thy holy congregation, he may be inheritour of thyne euerlaſtyng kingdome, through Chriſte our Lorde. Amen.

¶ At the laſt ende, the Prieſte callyng the Godfathers and Godmothers togeather, ſhal ſay this ſhort exhortation folowyng.

FOr as much as theſe children haue promiſed by you to forſake the deuyll and all his workes, to beleeue in GOD, and to ſerue hym, you muſt remember that it is your partes & dueties to ſee that theſe Infantes be taught, ſo ſoone as they ſhalbe able to learne, what a ſolemne vowe, promyſe, and profeſſion, they haue made by you. And that they may knowe theſe thynges the better, ye ſhall call vppon them to heare Sermons, & chiefely you ſhal prouide that they may learne the Crede, the Lordes prayer, & the tenne Commaundementes in the Engliſhe

tongue,

tongue, and al other thinges whiche a Christian man ought to knowe and beleeue to his soules health. And that these children may be vertuously brought vp, to leade a godly & a Christian life, remembring alwayes that Baptisme doth represent vnto vs our profession, whiche is, to folowe the example of our sauiour Christe, and to be made like vnto hym, that as he dyed and rose againe for vs, so shoulde we which are baptised, dye from sinne, and ryse agayne vnto ryghteousnesse, continually mortifiyng all our euyll and corrupt affections, and dayly proceedyng in all vertue and godlynesse of lyuyng.

A Chatechisme, that is to say.

An Instruction to be learned of euery chylde, before he be broughe to be confyrmed of the Bysshop.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers, & Godmothers, in my baptisme, wherein I was made a member of Christ, the chylde of God, and an inheritour of the kingdome of heauen.

Question.

What dyd your Godfathers and Godmothers then for you?

Aunswere.

They dyd promyse and vowe three thinges in my name. Fyrst, that I shoulde forsake the deuil and all his workes, and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the flesshe. Secondly, that I shoulde beleeue all the articles of the Christian fayth. And thirdly, that I shoulde keepe Gods holy wyll and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Dooest thou not thynke that thou art bounde to beleeue and to doo, as they haue promysed for thee?

Aunswere.

Yes verely, and by Gods helpe so I wyl. And I hartely thanke our heauenly father, that he hath called me to this state of saluation, through Jesus Christe our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleefe.

Aunswere.

I Beleeue in God the father almightie, maker of heauen & of earth. And in Jesus Christ his only sonne our Lorde. Which was conceiued by the holy ghost, borne of the virgin Mary. Suffered vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell.

The

the third day he rose agayne from the dead. He ascended into heauen, and sitteth at the ryght hande of God the father almighty. From thence he shal come to iudge the quicke and the dead. I beleeue in the holy ghost. The holy Catholique Churche. The communion of Saintes. The forgeuenesse of sinnes. The resurrection of the body. And the lyfe euerlastyng, Amen.

Question.

What doest thou therfely learne in these artycles of thy beleefe.

Aunswere.

Fyrst, I learne to beleeue in God the father, who hath made me and al the worlde.

Secondly in God the sonne, who hath redeemed me, and all mankynde.

Thirdly in God the holy ghost, who sanctifieth me, and al the elect people of God.

Question.

You sayd that your Godfathers and Godmothers dyd promise for you, that you shoulde kepe Gods commaundementes. Tell me howe many there be?

Aunswere.

Tenne.

Question.

Which be they?

Aunswere.

THe same which God spake in the twentie Chapter of Exodus, saying, I am the Lorde thy God which haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.
ii. Thou shalt not make to thee selfe any graue
uen Image, nor the lykenesse of any thing that is
in heauen aboue, or in the earth beneath, nor in
the water vnder the earth: thou shalt not bowe
downe to them, nor worshyp them. For I the
Lord thy God, am a gelous God, and visite the
sinnes of the fathers vpon the children, vnto the
thirde and fourth generation of them that hate
me, and shewe mercy vnto thousandes in them
that loue me and kepe my commaundementes.
iii. Thou shalt not take the name of the Lord
thy God in vayne, for the Lorde wyll not holde
hym gyltlesse that taketh his name in vayne.
iiii. Remember that thou kepe holy the Sab-
both day. Sixe dayes shalt thou labour and do
all that thou hast to do: but the seuenth day is
the Sabboth of the Lorde thy God. In it thou
shalt do no maner of worke, thou and thy sonne,
and thy daughter, thy manseruaunt, and thy
maydseruaunt, thy cattel, and the straunger that
is within thy gates: For in sixe dayes the Lord
made heauen and earth, the sea, and all that in
them is, and rested the seuenth day, wherfore the
Lorde blessed the seuenth day, and halowed it.
v. Honour thy father and thy mother, that thy
dayes may be long in the lande which the Lord
thy God geueth thee.
vi. Thou shalt do no murder.
vii. Thou shalt not commit adultery.
viii. Thou shalt not steale.
ix. Thou shalt not beare false witnesse against
thy neyghbour.

x. Thou

x. Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours wyfe, nor his seruant, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is his.

Question.

What doest thou chefely learne by these commaundementes?

Aunswere.

I learne two thynges. My duetie towardes God, and my duetie towardes my neyghbour.

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is, to beleue in him, to feare hym, and to loue hym with all my hart, with all my mynde, with all my soule, and with all my strength. To worshyp hym, to geue him thankes, to put my whole trust in hym, to call vpon hym, to honour his holy name, and his worde, and to serue hym truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neyghbour?

Aunswere.

My duetie towardes my neyghbour is, to loue him as mee selfe, and to do to al men, as I would they should do vnto me. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit mee selfe to al my gouernours, teachers, spirituall pastours and maisters. To order mee selfe lowly and reuerently to all my betters. To hurt no body by worde nor deede. To be true and iust

in al my dealyng. To beare no malice nor hatred in my hart. To keepe my handes from pickyng and stealing, and my tongue from euyl speakyng, lying, and slaunderyng. To keepe my body in temperaunce, soberneſſe, and chaſtitie. Not to couet nor deſyre other mens goodes. But learne and labour truely to get myne owne liuing, and to do my duetie in that state of lyfe, vnto which it ſhall pleaſe God to call me.

Queſtion.

My good childe knowe this, that thou art not able to do theſe thinges of thee ſelfe, nor to walke in the commaundementes of God, and to ſerue hym without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therfore, if thou canſt ſay the lords prayer?

Aunſwere.

OUr father which art in heauen, halowed be thy name. Thy kyngdome come, thy wyll be done in earth, as it is in heauen. Geue vs this day our dayly bread, & forgeue vs our treſpaſſes, as we forgeue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euyll, Amen.

Queſtion.

What deſyreſt thou of God in this prayer?

Aunſwere.

I deſyre my Lorde God our heauenly father, who is the geuer of all goodneſſe, to ſende his grace vnto me, and to all people, that we maye worſhip hym, ſerue him, and obey hym, as we ought to do. And I pray vnto God, that he wyll

ſende

sende vs all thynges that be needefull, both for our soules and bodyes, and that he wil be mercifull vnto vs, and forgeue vs our sinnes, and that it wyll please hym to saue and defende vs in all daungers ghostly and bodily, and that he wyll keepe vs from sinne and wyckednesse, and from our ghostly enimie, and from euerlastyng death. And this I truste he wyl do of his mercye and goodnesse, thorow our Lorde Jesus Christ. And therefore I say, Amen. So be it.

The fourme of Solemnization of matrimonie.

DEarely beloued frienders, we are gathered together here in the sight of God, & in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honorable estate, instituted of God in Paradise, in the tyme of mans innocencie, signifiyng vnto vs the mystical union that is betwixt Christ and his Churche, which holy estate Christe adourned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among al men, and therefore is not to be enterprised nor taken in hande vnaduisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, lyke bruite beastes that haue no vnderstandyng, but reuerently, discreetly, aduisedly, soberly, and in the feare of

God, duely conſyderyng the cauſes for whiche Matrimonie was ordeyned. One was, the procreation of chyldren, to be brought vp in the feare and nurture of the Lorde, and prayſe of God. Secondly, it was ordeyned for a remedie againſt ſinne, and to auoide fornication, that ſuch perſons as haue not the gyft of cõtinencie, might marry, and keepe them ſelues vndefiled members of Chriſtes body. Thirdly, for the mutuall ſocietie, helpe, and comfort, that the one ought to haue of the other, both in proſperitie and aduerſitie, into the which holy eſtate theſe two perſons preſent come nowe to be ioyned. Therfore if any man can ſhewe any iuſt cauſe why they may not lawfully be ioyned together, let hym nowe ſpeake, or ells hereafter for euer holde his peace.

¶ And alſo ſpeakyng to the perſons that ſhalbe maried, he ſhall ſay.

I Require and charge you (as you wyll anſwere at the dreadful day of iudgment, whē the ſecretes of all hartes ſhalbe diſcloſed) that yf either of you do knowe any impediment why ye may not be lawfully ioyned together in matrimonie, that ye confeſſe it. For be ye wel aſſured, that ſo many as be coupled together otherwiſe then Gods worde doth alowe, are not ioyned together by God, neither is their matrimonie lawfull.

¶ Then ſhall the Curate ſay to the

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of matrimonie? Wilt thou loue her, comfort her, honour and keepe her in sickenesse and in health? And forsaking all other, keepe thee only to her, so long as you both shall liue?

¶ The man shall answere.

I will.

¶ Then shall the Priest say vnto the woman.

N. Wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinaunce, in the holy estate of matrimonie? Wilt thou obey him, and serue him, loue, honour, and kepe him, in sickenesse and in health? And forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

¶ The woman shall answere.

I will.

¶ Then shall the Minister say.

Who geueth this woman to be maried vnto this man?

¶ Then shall the man say.

I N. take thee N. to my wedded wife, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poorer, in sickenes and in health, to loue and to cherishe, till death vs departe, according to Gods holye ordinaunce, and thereto I plight thee my troth.

¶ Then the woman shall say.

I N. take thee N. to my wedded husbande, to haue and to holde, from this day forwarde, for better

better, for worse, for richer, for poorer, in sickenesse and in health, to loue, cherishe, and to obey, till death vs departe, according to Gods holy ordinaunce, and therto I geue thee my troth.

¶ Then shal they agayne loose their handes, and the man taught by the priest, shal say.

With this ryng I thee wedde, with my body I thee worship, and with all my worldly goods I thee endowe. In the name of the father, and of the sonne, and of the holy ghost, Amen.

¶ Then the man, leauing the ryng vpon the fourth finger of the womans left hande, the Minister shal say.

¶ Let vs pray.

O Eternall God, creatour and preseruer of all mankynde, geuer of all spirituall grace, the aucthour of euerlasting lyfe, send thy blessing vpon these thy seruauntes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faythfully together, so these persons may surely perfourme and kepe the vow & couenaunt betwixt them made (whereof this ryng geuen and receiued, is a token and pledge) & may euer remayne in perfect loue and peace together, & liue according vnto thy lawes, through Jesus Christ our Lorde, Amen.

¶ Then shal the priest ioyne their right handes together and say.

Those whom God hath ioyned together, let no man put a sunder.

¶ Then shal the Minister speake vnto the people.

For

FOrasmuch as N. and M. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue geuen and pledged their troth either to other, and haue declared the same by geuing and receauyng of a ryng, and by ioyning of handes: I pronounce that they be man and wyfe together. In the name of the father, of the sonne, and of the holy ghost, Amen.

¶ Then the minister shall adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lord mercyfully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so lyue together in this life, that in the world to come you may haue life euerlastyng, Amen.

¶ Then the Minister or Clarkes, goyng to the Lordes table, shal say or sing this Psalme folowyng.

BLessed are all they that feare the Lorde: and walke in his wayes. Beati omnes. Psal. Cxxviii.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wife shalbe as the fruitfull vine vpon the walles of thy house.

Thy children lyke the Oliue braunches rounde about thy table.

Loe, thus shal the man be blessed that feareth the Lord.

The

The Lorde from out of Sion shal bleſſe thee, that thou shalt see Hierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy childers childrem and peace vpon Israel.

Glory be to the father.&c.

As it was in the beggynnyng.&c.

Or els this psalme folowyng.

Deus misereatur. Psal. lxvii.

GOd be mercyfull vnto vs, and bleſſe vs: and shewe vs the lyght of his countenaunce, & be mercyfull vnto vs.

That thy way may be knowen vpon the earth: thy sauyng health among all nations.

Let the people prayse thee, O God: yea let al the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee O God: let all the people prayse thee.

Then shall the earth bryng forth her encrease: and God, euen our God, shall geue vs his blessyng.

God shall bleſſe vs: and all the endes of the worlde shall feare hym.

Glory be to the father.&c.

As it was in the beginning.&c.

Minister.

Lorde haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minis-

Minister.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euyl, Amen.

Minister.

O Lorde saue thy seruaunt and thy handmayde.

Aunswere.

Whiche put their trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Aunswere.

From the face of their enimie.

Minister.

O Lorde heare our prayer.

Aunswere.

And let our crye come vnto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the seede of eternall lyfe in their myndes, that whatsoeuer in thy holye worde they shall profitably learne, they may in deede fulfyll the same. Looke O Lorde, mercyfully vpon them from heauen, and blesse them. And as thou dydest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to sende thy blessyng vpon these thy seruauntes, that they obey

obeying thy wyl, and alway beyng in safetie under thy protection, may abyde in thy loue vnto theyr lyues ende, through Jesus Christe our Lorde, Amen.

This prayer next folowyng, shalbe omitted where the woman is past chylde byrth.

O Mercyfull Lorde, and heauenly father, by whose gratious gift mankynde is encreased: We beseeche thee assist with thy blessyng these two persons, that they may both be fruitful in procreation of children, & also liue together so long in godly loue & honestie, that they may see theyr chyldrens chyldren, vnto the thirde and fourth generation, vnto thy prayse and honour, through Jesus Christe our Lorde, Amen.

O GOD whiche by thy myghtie power hast made al thynges of nought, whiche also (after other thynges set in order) dyddest appoynt that out of man (created after thyne owne image and similitude) woman shoulde take her beginning, and knitting them togeather, diddest teache that it shoulde neuer be lawfull to put asunder those, whom thou by matrimonie haddest made one. O God whiche hast consecrated the state of Matrimonie to suche an excellent mysterie, that in it is signified & represented the spiritual marryage & vnitie betwixt Christe and his Churche: Looke mercyfully vpon these thy seruauntes, that both this man may loue his wyfe, accordyng to thy worde, as Christ did loue

his

his spouse the Churche, who gaue hym selfe for it, louyng and cherysshyng it euen as his owne fleshe: and also that this woman may be louyng and amiable to her husbande as Rachel, wyse as Rebecca, faythful and obedient as Sara, and in al quietnesse, sobrietie, and peace, be a folower of holy and godly matrones. O Lorde blesse them both, and graunt them to inherite thyne euerlastyng kyngdome, through Iesus Christe our Lorde, Amen.

Then shal the priest say.

ALmightie God, which at the begynnyng dyd create our fyrst parentes Adam and Eue, and dyd sanctifie and ioyne them togeather in maryage: powre vpon you the ryches of his grace, sanctifie and blesse you, that ye may please hym both in body and soule, and lyue togeather in holy loue, vnto your lyues ende, Amen.

¶ Then shal begin the Communion. And after the Gospel. yf there be no Sermon, the Minister shal say thus.

ALl ye which be maryed, or which entende to take the holy estate of Matrimony vpon you, beare what holy Scripture doth say as touchyng the duetie of husbandes towarde theyr wyues, and wyues towarde theyr husbandes.

Saint Paul in his Epistle to the Ephesians. the fyfth Chapter, doth geue this commaundement to al maryed men. Ye husbandes loue your wiues, euen as Christ loued the church.

and

and hath geuen hym selfe for it, to sanctifie it purgyng it in the fountayne of water, through the worde, that he myght make it vnto hym selfe a glorious congregation, not hauyng spotte or wrinkle, or any such thyng, but that it shoulde be holy and blameleſſe. So men are bounde to loue theyr owne wiues, as theyr owne bodies. He that loueth his owne wife, loueth hym selfe. For neuer did any man hate his owne flesshe, but nourisheth and cherysheth it, euen as the Lord doth the congregation, for we are members of his body, of his flesshe, and of his bones. For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesshe. This misterie is great, but I speake of Christ, and of the congregation. Neuertheleſſe, let euery one of you so loue his owne wyfe, euen as hym selfe.

Colo.iiii. Lykewyse the same Saint Paul, wryting to the Colossians, speaketh thus to al men that be maried. Ye men loue your wiues, and be not bitter vnto them.

1.Pet.iii. Heare also what Saint Peter the Apoſtle of Christ, which was hym selfe a maryed man, sayth vnto al men that are maryed, Ye husbande, dwel with your wiues accordyng to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hyndered.

Hitherto ye haue heard the duetie of the husband toward the wyfe. Nowe likewise ye wiues heare and learne your duetie towards your husbandes, euen as it is playnely set forth in holy Scripture.

Saint

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submit your selues vnto your owne husbandes, as vnto the Lord. For the husbande is the wynes head, euen as Christ is the head of the Churche, and he is also the sauiour of the whole body. Therfore as the Church or congregation is subiecte vnto Christe: So lykewyse let the wyues also be in subiection vnto their owne husbandes in al thynges. And agayne he sayth, Let the wyfe reuerence her husbande. And (in his Epistle to the Colossians) Saint Paul geueth you this short lesson, Ye wyues, submit your selues vnto your owne husbandes, as it is conuenient in the Lorde. Ephe. v. Colos. iii.

Saint Peter also doth instruct you very godlye, thus saying, Let wyues be subiecte to their owne husbandes. So that yf any obey not the worde, they may be wonne without the word, by the conuersation of the wyues, while they beholde your chaste conuersation coupled with feare. Whose apparell, let it not be outwarde, with broyded heare, and trymmyng about with gold, eyther in puttyng on of gorgeous apparel: But let the hyd man which is in the hart, be without all corruption, so that the spirite be mylde and quiet, whiche is a precious thyng in the syght of God. For after this maner (in the olde time) dyd the holy women whiche trusted in God, apparel them selues, beyng subiecte to their owne husbandes, as Sara obeyed Abraham, callyng hym Lord, whose daughters ye are made dooyng wel, and beyng not dismayde with any feare. i. Peter. iii.

¶ The order for the *visitation of the sicke.*

¶ The Priest entryng into the sicke persons house, shal say.

℣ Peace be in this house, and to all that dwell in it.

REmember not Lord our iniquities, nor the iniquities of our forefathers: Spare vs good Lorde, spare thy people whom thou hast redeemed with thy moste precious blood, and be not angrie with vs for euer.

Lorde haue mercie vpon vs.
Christe haue mercie vpon vs.
Lorde haue mercie vpon vs.

℣ Our father whiche art in heauen. &c.
And leade vs not into temptation.
Aunsweare.
But delyuer vs from euyl. Amen.
Minister.

℣ O Lorde saue thy seruaunt.
Aunsweare.
Whiche putteth his trust in thee.
Minister.
Sende hym helpe from thy holy place.
Aunsweare.
And euermore mightily defende hym.
Minister.
Let the enimie haue none aduauntage of hym.
Aunsweare.
Nor the wicked approche to hurt hym.
Minister.

Be

Be vnto hym, O Lorde, a strong towre.

Aunsweare.

From the face of his enimie.

Minister.

Lorde heare our prayers.

Aunsweare.

And let our crye come vnto thee.

Minister.

O Lorde looke downe from heauen, behold, visite, and releeue this thy seruant. Loke vppon hym with the eyes of thy mercie, geue hym comforte and sure confidence in thee, defend hym from the danger of the enimie, and keepe hym in perpetuall peace and saftie, through Iesus Christe our Lorde. Amen.

HEare vs almyghtie and mooste mercyfull God and sauiour, extende thy accustomed goodnesse to this thy seruaunt, whiche is greeued with sickenesse, visite him, O Lord, as thou dyddest visite Peters wyues mother, and the captaynes seruant. So visite and restore to this sicke person his former health (yf it be thy wyll) or els geue hym grace so to take thy visitation, that after this paynefull lyfe ended, he may dwel with thee in lyfe euerlastyng. Amen.

DEarely beloued, knowe this, that almyghtie God is the Lord of lyfe and death, and ouer all thynges to them pertaynyng, as youth, strength, health, age, weakenesse, & sickenesse. Wherefore whatsoeuer your sickenesse is, knowe you certaynely that it is Gods visita-

tion. And for what cause so euer this sickenesse is sent vnto you, whether it be to trye your patience for the example of other, & that your fayth may be founde in the day of the Lorde laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or els it be sent vnto you to correcte and amende in you whatsoeuer doeth offende the eyes of our heauenly father: Knowe you certaynely, that yf you truely repent you of your sinnes, and beare your sickenesse paciently, trustyng in Gods mercie, for his deare sonne Iesus Christes sake, and render vnto hym humble thankes for his fatherly visitation, submittyng your selfe wholly to his wyll, it shall turne to your profyte, and helpe you forwarde in the right way that leadeth vnto euerlasting lyfe.

Yf the person visited be very sicke, then the Curate may ende his exhortation in this place.

¶ Take therfore in good worth the chastisement of the Lorde. For whom the Lorde loueth, he chastiseth: yea, as Saint Paul saith, he scourgeth euery sonne whiche he receyueth. Yf you endure chastisement, he offereth hym selfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? Yf ye be not vnder correction (whereof al true children are partakers) then are ye bastardes, and not children. Therefore, seeyng that when our carnal fathers doo correct vs, we reuerently obey them: Shal we not now much rather be obedient to

our spirituall father, & so liue? And they for a fewe dayes doo chastise vs after their owne pleasure: But he doeth chastise vs for our profite, to the intent he may make vs partakers of his holynesse. These woordes (good brother) are Gods woordes, and wrytten in holy scripture for our comforte and instruction, that we shoulde patiently and with thankes geuyng, beare our heauenly fathers correction, when so euer by anye manner of aduersitie it shall please his gracious goodnesse to visite vs. And there shoulde be no greater comforte to Christian persons, then to be made lyke vnto Christe, by sufferyng patiently aduersities, troubles, and sicknesses. For he him selfe went not vp to ioy, but fyrste he suffered payne, he entred not into his glorie, before he was crucified: So truely our way to eternall ioy, is to suffer here with Christe, and our doore to enter into eternall lyfe, is gladlye to dye with Christe, that we may ryse agayne from death, and dwell with hym in euerlastyng lyfe. Nowe therefore, takyng your sickenesse, whiche is thus profytable for you, patiently, I exhorte you in the name of God, to remember the profession whiche you made vnto God in your Baptisme. And for as muche as after this lyfe, there is accompte to be geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons: I requyre you to examine your selfe, and your state, both towarde God and man, so that accusing and condemnyng your selfe for your owne faultes, you maye fynde mercie at our heauenly fathers hande, for

Christes sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our fayth, that you may knowe whether you doo beleue as a Christian man shoulde, or no.

¶ Here the Minister shal rehearse the articles of the fayth, saying thus.

C Doest thou beleeue in God the father almightie, maker of heauen and earth.
And so foorth, as it is in Baptisme.

¶ Here shal the sicke person make a special confession, yf he feele his conscience troubled with any weighty matter. After whiche confession, the Priest shal absolue hym after this sorte.

OUR Lord Iesus Christ, who hath left power to his Churche to absolue al synners whiche truely repent and beleeue in hym, of his great mercie forgeue thee thyne offences, and by his aucthoritie committed to me, I absolue thee from al thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Let vs pray.

OMost mercyfull God, whiche according to the multitude of thy mercies, doest so put away the sinnes of those which truly repent,

repent, that thou remembrest them no more: open thyne eye of mercie vpon this thy seruant, who most earnestly desyreth pardon and forgeuenesse. Renue in hym (moste louyng father) whatsoeuer hath been decayed by the fraud and malice of the deuyll, or by his owne carnall will and frayletie, preserue and continue this sicke member in the vnitie of thy Churche, consyder his contrition, accepte his teares, asswage his payne, as shalbe seene to thee moste expedient for hym. And for as much as he putteth his ful trust onely in thy mercie, impute not vnto hym his former synnes, but take hym vnto thy fauour, through the merites of thy moste dearly beloued sonne Iesus Christe. Amen.

¶ Then the Minister shal say this Psalme.

IN thee, O Lorde, haue I put my truste, let me neuer be put to confusion: but ryd me, and delyuer me into thy ryghteousnesse, enclyne thyne eare vnto me, and saue me. In te Domine speraui. Psalm. xxi.

Be thou my strong holde, wherevnto I may alway resorte: thou hast promysed to helpe me, for thou art my house of defence, and my castle.

Delyuer me, O my God, out of the hande of the vngodly: out of the hande of the vnryghteous and cruel man.

For thou, O Lorde God, art the thyng that I long for: thou art my hope, euen from my youth.

Through thee haue I been holden vp, euer since I was borne: thou art he that tooke me

out of my mothers wombe, my prayse shal alway be of thee.

I am become as it were a monster vnto mo∣ny: but my sure trust is in thee.

O let my mouth be tylled with thy prayse: that I may syng of thy glorie and honour all the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enimies speake agaynst me, and they that laye wayte for my soule, take their counsayle togeather, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perishe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to doo me euyl.

As for me, I wyll pacientlyabyde alway: and wyl prayse thee more and more.

My mouth shall dayly speake of thy rygh∣teousnesse and saluation: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lorde God: and wyll make mention of thy rygh∣teous∣nesse onely.

Thou (O G O D) hast taught me from my youth vp vntyll nowe: therfore I wyl tel of thy woonderous woorkes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntyll I haue shewed thy strength vnto this generation, & thy power

to

to all them that are yet for to come.

Thy ryghteousnesse (O God) is very hygh, and great thynges are they that thou hast done: O God, who is lyke vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet dyddest thou turne and refreshe me: yea, and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnesse (O God) playing vppon an instrument of musicke: vnto thee wyll I syng vppon the Harpe, O thou holy one of Israel.

My lyppes wyll be fayne when I syng vnto thee: and so wyll my soule whom thou hast deliuered.

My tongue also shall talke of thy ryghteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doo me euyl.

Glorie be to the father and to the sonne. &c.
As it was in the begynnyng, is nowe. &c.

¶ Addyng this.

O Sauiour of the worlde, saue vs, whiche by thy crosse and precious blood hast redeemed vs, helpe vs, we beseeche thee, O God.

¶ Then shal the Minister say.

THE almyghtie Lord, whiche is a most strong towre to all them that put their trust in hym, to whom all thynges in heauen, in earth

earth, and vnder earth, doo bowe and obey: be nowe and euermore thy defence, and make thee knowe and feele, that there is no other name vnder heauen geuen to man, in whom and through whom thou mayest receyue health and saluation, but onely the name of our Lorde Jesus Christe. Amen.

¶ The Communion of the sicke.

The Collect.

ALmyghtie euerlyuyng God, maker of mankinde, which doest correcte those whom thou doest loue, and chastisest euery one whom thou doest receyue, we beseech thee to haue mercie vppon this thy seruaunt visited with thy hande, and to graunt that he may take his sicknesse paciently, and recouer his bodyly health (yf it be thy gracious wyll) and when so euer his soule shall departe from the body, it may be without spot presented vnto thee, through Jesus Christe our Lorde. Amen.

The Epistle.

Hebre. xii. MY sonne, despise not the correction of the Lorde, neyther faynt when thou art rebuked of hym. For whom the Lorde loueth, him he correcteth, yea, and he scourgeth euery sonne whom he receyueth.

The

¶ The Goſpel.

VErely, verely I ſay vnto you, he that hea-reth my woorde, and beleeueth on hym that ſent me, hath euerlaſtyng lyfe, and ſhal not come vnto damnation, but he paſſeth from death vnto lyfe. Iohn. v.

¶ When the ſicke perſon is viſited. and receyueth the holy Communion all at one tyme, then the Prieſt for more expedition, ſhal cut of the fourme of the viſitation at the Pſalme.

℣ In thee, O Lorde dooe I put my truſte, and goe ſtrayght to the Communion.

At the buryall of *the dead.*

I Am the reſurrection and the lyfe (ſayth the Lorde) he that beleeueth in me, yea though he were dead, yet ſhall he lyue. And whoſoeuer lyueth and beleeueth in me, ſhal not dye for euer. Iohn. xi.

I Knowe that my redeemer lyueth, and that I ſhall ryſe out of the earth in the laſt day, and ſhalbe couered agayne with my ſkynne, and ſhall ſee God in my fleſhe: yea, and I mee ſelfe ſhal beholde hym, not with other, but with theſe ſame eyes. Iob. xix.

We

1.Tim.vi. WE brought nothyng into this worlde, neyther may we carrie any thyng out of this
Iob.i. worlde. The Lorde geueth, and the Lorde taketh away. Euen as it pleaseth the Lorde, so commeth thynges to passe. Blessed be the name of the Lorde.

Then the Priest shal say.

Iob.xix. MAn that is borne of a woman, hath but a short tyme to lyue, and is ful of miserie: he commeth vp, and is cut downe like a floure, he fleeth as it were a shadowe, and neuer continueth in one stay. In the myddest of lyfe we be in death: of whom maye we seeke for succour, but of thee, O Lorde, whiche for our sinnes iustly art displeased? Yet O Lorde God most holy, O Lorde most myghtie, O holy and most mercifull sauiour, deliuer vs not into the bytter paynes of eternall death. Thou knowest Lord the secretes of our hartes, shut not vp thy mercyfull eyes to our prayers: But spare vs Lorde moste holy, O God most myghtie, O holy and mercifull sauiour, thou moste worthie iudge eternall, suffer vs not at our last houre for any paynes of death to fall from thee.

FOr as much as it hath pleased almyghtie god of his great mercie, to take vnto him selfe the soule of our deare brother here departed, we therefore commit his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternall lyfe, through our Lorde Iesus Christe, who shall change

change our vyle body, that it may be lyke to his glorious body, accordyng to the myghty worke kyng whereby he is able to subdue al thynges to hym selfe.

¶ Then shalbe sayde or song.

I Heard a voyce from heauen, saying vnto me, Wryte from henceforth, blessed are the dead which dye in the Lord, euen so sayth the spirite, that they rest from their labours.

Chriſte is rysen from the dead, and become the first frutes of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Chriſte shal al be made aliue, but euery man in his owne order. The first is Chriſte, then they that are Chriſtes at his commyng. Then commeth the ende, when he hath delyuered vp the kyngdome to God the father, when he hath put downe all rule and all auctoritie and power. For he must reigne tyl he haue put al his enimies vnder his feete. The last enimie that shalbe destroyed, is death. For he hath put all thynges vnder his feete. But when he sayth, All thynges are put vnder hym, it is manyfeste that he is excepted whiche dyd put all thynges vnder hym. When al thynges are subdued vnto hym, then shall the sonne also hym selfe be subiect vnto hym that put al thinges vnder hym, that God may be all in all: els what doo they whiche are baptised ouer the dead, if the dead rise not at al? Why are they then baptised ouer them? yea, and why stande we alway then in ieoparde? By

our reioycing which I haue in Christe Iesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the manner of men, what aduauntageth it me, yf the dead ryse not agayne? Let vs eate and drynke, for to morowe we shal dye. Be not ye deceyued. Euyll woordes corrupte good manners. Awake truely out of sleepe, and synne not. For some haue not the knowledge of GOD. I speake this to your shame. But some man wyll say, Howe aryse the dead? With what body shall they come? Thou foole, that whiche thou sowest, is not quickened, except it dye. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of wheate, or some other: but GOD geueth it a body at his pleasure, to every seede his owne body. All flesh is not one manner of flesh: but there is one maner of flesh of men, another manner of flesh of beastes, another of fyshes, another of byrdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glorie of the celestiall is one, and the glorie of the terrestriall is an other. There is one manner glory of the Sunne, & another glory of the Moone, & another glorie of the Starres: For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonour, it ryseth agayne in honour. It is sowen in weakenesse, it ryseth agayne in power. It is sowen a naturall body, it ryseth agayne a spirituall body. There is a naturall body, and there is a spirituall body.

As

As it is also written, the first man Adam was made a lyuyng soule, and the last Adam was made a quickenyng spirite. Howbeit, that is not first whiche is spirituall, but that which is naturall, and then that whiche is spirituall. The first man is of the earth earthie. The seconde man is the Lorde from heauen (heauenly.) As is the earthie, such are they that be earthie. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the earthie, so shal we beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kyngdome of God, neither doth corruption inherite vncorruption. Beholde, I shewe you a mysterie. We shall not all sleepe, but we shall all be chaunged, and that in a moment, in the twynckelyng of an eye by the last Trumpe. For the Trumpe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shalbe brought to passe the saying that is written, Death is swalowed vp in victorie: Death where is thy stynge? Hell where is thy victorie? The stynge of death is synne, and the strength of synne is the lawe. But thankes be vnto GOD, whiche hath geuen vs victorie through our Lorde Jesus Christe. Therefore my deare brethren, be ye stedfast, and vnmoueable, alwayes ryche in the woorke of the Lorde, for as much as ye knowe howe that your labour is not

in

in the name of the Lorde,

¶ The lesson ended, the Priest shall say.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunsweare.

But delyuer vs from euyll. Amen.

Priest.

ALmyghtie God, with whom doo lyue the spirites of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be delyuered from the burden of the flesh, be in ioy and felicitie. We geue thee harty thankes, for that it hath pleased thee to delyuer this N. our brother, out of the miseries of this sinfull worlde, beseechyng thee that it may please thee of thy gracious goodnesse shortly to accomplishe the number of thine elect, and to hasten thy kyngdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfecte consummation and blysse both in body & soule, in thy eternall and euerlastyng glorie. Amen.

¶ The Collect.

O Mercifull GOD, the father of our Lorde Iesus Christe, who is the resurrection and the lyfe, in whom whosoeuer beleeueth, shal lyue, though he dye, and whosoeuer lyueth, and beleeueth in hym, shal not dye eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe

ſleepe in him: We meekely beſech thee (O Father) to rayſe vs from the death of ſinne, vnto the lyfe of righteouſneſſe, that when we ſhall depart this lyfe, we may reſte in him, as our hope is this our brother doth, and that at the generall reſurrection in the laſt day, we may be founde acceptable in thy ſight, and receaue that bleſſing whiche thy welbeloued ſonne ſhall then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my father, receaue the kyngdome prepared for you from the beginning of the worlde. Graunt this we beſeche thee, O mercyfull father, through Ieſus Chriſt our mediatour and redeemer.
Amen.

The thankesgeuing of Women after childe byrth, commonly called the Churching of Women.

¶ The woman ſhall come into the Churche, and there ſhall kneele downe in ſome conuenient place, nygh vnto the place where the table ſtandeth, and the prieſt ſtanding by her, ſhall ſay theſe wordes, or ſuch lyke, as the caſe ſhal require.

FOraſmuch as it hath pleaſed almightie God of his goodneſſe, to geue you ſafe deliueraunce, and hath preſerued you in the great daunger of childe byrth: ye ſhal therfore geue hartie thankes vnto God, and pray.

¶ Then ſhal the prieſt ſay this Pſalme.

I Haue lyfted vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He wyll not ſuffer thy foote to be moued: and he that keepeth thee, wyll not ſleepe.

Beholde, he that keepeth Iſrael: ſhall neyther ſlumber nor ſleepe.

The Lorde hym ſelf is thy keeper: the Lorde is thy defence vpon thy ryght hande.

So that the Sunne ſhall not burne thee by day: neyther the Moone by nyght.

The Lorde ſhall preſerue thee from all euyll: yea,

yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy goyng out and thy commyng in: from this tyme forth, for euermore.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c

And leade vs not into temptation.

Aunswere.

But deliuer vs from euyll. Amen.

Preeste.

O Lorde saue this women thy seruaunt.

Aunswere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Aunswere.

From the face of her enimie.

Priest.

Lorde heare our prayer.

Aunswere.

And let our cry come vnto thee.

Priest.

Let vs prey.

O Almighty God, which hast deliuered this woman thy seruaunt from the great payne and peryl of chyld byrth: Graunt

we beſeeche thee moſte mercyfull father, that ſhe thꝛough thy helpe, may both faythfully lyue and walke in her vocation, accoꝛdyng to thy wyll, in this lyfe pꝛeſent, and alſo may be partaker of euerlaſtyng gloꝛy in the lyfe to come, thꝛough Jeſus Chꝛiſte our Loꝛde. Amen.

¶ The woman that commeth to geue her thankes, muſt offer accuſtomed offerynges. And yf there be a Communion, it is conuenient that ſhe receyue the holye Communion.

A Commination agaynſt

ſinners, with certayne prayers to be vſed dyuers tymes in the yeere.

BRethꝛen, in the Pꝛimatiue Churche there was a godly diſcipline, that at the begynnyng of Lent, ſuche perſons as were notoꝛious ſinners, were put to open penaunce, & puniſhed in this woꝛlde, that their ſoules might be ſaued in the day of the Loꝛde, and that other admoniſhed by their example, myght be the moꝛe afrayde to offend.

In the ſteade wherof (vntyl the ſayd diſcipline may be reſtoꝛed agayne, which thyng is much to be wyſhed) it is thought good, that at this tyme in your pꝛeſence ſhoulde be read the general ſentences of Gods curſyng agaynſt impenitent ſinners,

ners, gathered out of the .xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen, to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, & may walke more warely in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lorde, the worke of the handes of the craftes man, and putteth it in a secrete place to worship it.

¶ And the people shal answere, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remooueth away the marke of his neyghbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blynde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is he that letteth in iudgement the

ryght of the ſtraunger, of them that be fatherleſſe, and of wydowes.

¶ Aunſwere.

Amen.

¶ Miniſter.

Curſed is he that ſmiteth his neyghbour ſecretly.

¶ Aunſwere.

Amen.

¶ Miniſter.

Curſed is he that lyeth with his neyghbours wyfe.

¶ Aunſwere.

Amen.

Miniſter.

Curſed is he that taketh rewarde to ſlea the ſoule of innocent blood.

Aunſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his hart goeth from the Lorde.

¶ Aunſwere.

Amen.

¶ Miniſter.

Curſed are the vnmercyfull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlaunderers, dronkardes, and extorcioners.

¶ Aunſwere.

Amen.

¶ Miniſter.

NOwe, seyng that all they be accursed, as the prophet Dauid beareth witnesse, which do erre & goe astray from the commaundementes of God, let vs (remembring the dreadfull iudgement hanging ouer our heades, and beyng alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of hart, bewaylyng and lamentyng our sinfull lyfe, knowledgyng and confessyng our offences. & seking to bring foorth worthy fruites of penaunce. For nowe is the Axe put vnto the roote of the trees, so that euery tree which bringeth not foorth good fruite, is hewen downe and cast into the fyre. Psal cxviii. Math. iii.

It is a fearefull thyng to fal into the handes of the liuyng God, he shall powre downe rayne vpon the sinners, snares, fire, & brimstone, storme and tempest, this shalbe their portion to drinke. For loe, the Lorde is commen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abyde the day of his commyng? Who shalbe able to endure when he appeareth? His Fan is in his hande, and he wyll purge his floure, and gather his wheate into the barne: but he wyll burne the chaffe with vnquenchable fire. The day of the Lorde commeth as a theefe vpon the nyght, and when men shal say, peace, and all thynges are safe, then shal sodaynely distruction come vpon them, as sorowe commeth vpon a woman trauayling with chyld, and they shall not escape. Then shal appeare the wrath of God in the day of vengeaunce, which obstinate sinners, through the stubbernesse of their Heb. x. Psalme. x. Esai. xxvi. Mala. iii. Math. iii. i. Thes. v. Rom. ii.

hart, haue heaped vnto them selfe, whiche despised the goodnesse, pacience, and long sufferaunce of God, when he called them continually to repentaunce. Then shall they call vppon me, saith the Lorde, but I will not heare, they shal seeke me early, but they shal not finde me, and that because they hated knowledge, & receyued not the feare of the Lorde, but abhorred my counsayle, and despised my correction: then shal it be to late to knocke when the doore shalbe shut, and to late to crye for mercie when it is tyme of iustice. Oh terrible voyce of most iust iudgement, which shalbe pronounced vpon them, whē it shalbe sayd vnto them, Go ye cursed into the fire euerlasting, whiche is prepared for the deuyl and his angels.

Therefore brethren, take we heede by tyme, whyle the day of saluation lasteth, for the nyght commeth, when none can worke, but let vs while we haue the light, beleue in the light, and walke as the children of the light, that we be not caste into the vtter darkenesse, where is weepyng and gnashing of teeth. Let vs not abuse the goodnesse of God, whiche calleth vs mercifully to amendement, and of his endlesse pitie promiseth vs forgeuenesse of that which is past, yf (with a whole minde and true hart) we returne vnto hym. For though our sinnes be as red as scarlet, they shalbe as whyte as snowe, and though they be lyke purple, yet shal they be as whyte as wooll.

Turne you cleane (sayth the Lorde) from all your wickednesse, and your sinne shal not be your destruction.

Cast away from you al your vngodlynesse that ye

Prouerb. i.

Math. xxv.

2. Cor. vi.

John. ix.

Math. xxv.

Esai. i.

Eccc. xxviii.

ye haue done, make you newe hartes, and a newe ſpirite: wherfore wyll ye dye, O ye houſe of Iſrael? ſeyng that I haue no pleaſure in the death of hym that dyeth, ſaith the Lorde God. Turne you then, and ye ſhall lyue.

Although we haue ſinned, yet haue we an aduocate with the father, Ieſus Chriſt the righteous, and he it is that obteyneth grace for our ſinnes. 1. Iohn. ii.

For he was wounded for our offences, and ſmitten for our wickednes. Let vs therefore returne to him, who is the merciſull receyuer of all true penitent ſinners, aſſuryng our ſelfe that he is redie to receyue vs, and moſt willyng to pardon vs, yf we come to hym with faythfull repentaunce: If we wyll ſubmit our ſelues vnto him, & from henceforth walke in his wayes: If we wyll take his eaſie yoke and light burden vpon vs, to folowe him in lowlyneſſe, patience, and charitie, and be ordered by the gouernaunce of his holy ſpirite, ſekyng alwayes his glorie, and ſeruyng him duely in our vocation with thankeſgeuyng. This if we do, Chriſt wyll deliuer vs from the curſe of the lawe, and from the extreme malediction which ſhall lyght vpon them that ſhalbe ſet on the left hande, and he wyll ſet vs on his right hande, and geue vs the bleſſed benediction of his father, commaundyng vs to take poſſeſſion of his glorious kyngdome, vnto the which he vouchſafe to bryng vs all, for his infinitie mercie, Amen. Eſai. liii. Math. xi. Math. xxv.

Then

Then shalbe sayde this Psalme, kneeling.

Miserere mei deus. Psal. li.

HAue mercy vpon me, O God, after thy great goodnes: accordyng to the multitude of thy mercyes do away myne offences.

Washe me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee onely haue I sinned, and done this euyll in thy sight: that thou myghtest be iustyfied in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wickednesse: and in sinne hath my mother conceaued me.

But loe, thou requirest trueth in inwarde partes: and shalt make me to vnderstande wysdome secretely.

Thou shalt purge me with hysope, & I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my mysdeedes.

Make me a cleane hart (O God:) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deli-

Deliuer me from bloodgiltineſſe, O GOD, thou that art the God of my health: and my tongue ſhall ſing of thy ryghteouſneſſe.

Thou ſhalt open my lippes (O Lorde:) my mouth ſhall ſhewe thy prayſe.

For thou deſireſt no ſacrifice, els woulde I geue it thee: but thou delyghteſt not in burnt offeryng.

The ſacrifice of God, is a troubled ſpirite: a broken and a contrite hart (O God) ſhalt thou not deſpiſe.

O be fauourable and gracious vnto Sion: builde thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of ryghteouſneſſe, with the burnt offerynges and oblations: then ſhall they offer young bullockes vpon thyne aulter.

Glorie be to the father. &c.
As it was in the beginnyng. &c.

Lorde haue mercy vpon vs.
Chriſt haue mercie vpon vs.
Lorde haue mercie vpon vs.

¶ Our father which art in heauen. &c.
And leade vs not into temptation.
¶ Aunſwere.
But deliuer vs from euyll. Amen.
¶ Miniſter.
O Lorde ſaue thy ſeruauntes.
¶ Aunſwere.
Which put their truſt in thee.
¶ Miniſter.
Send vnto them helpe from aboue.

Anne

Aunſwere.

And euermore myghtyly defende them.

Miniſter.

Helpe vs O God our ſauiour.

Aunſwere.

And for the glory of thy names ſake delyuer vs, be mercifull vnto vs ſinners for thy names ſake.

Miniſter.

O Lorde heare our prayers.

Aunſwere.

And let our crye come vnto thee.

¶ Let vs pray.

O Lorde, we beſeech thee mercifully heare our prayers, and ſpare all thoſe whiche confeſſe their ſinnes to thee, that they (whoſe conſciences by ſinne are accuſed) by thy mercyfull pardon may be abſolued: through Chriſte our Lorde. Amen.

O Moſte myghtie God and mercifull father, whiche haſt compaſſion of all men, and hateſt nothyng that thou haſt made, whiche wouldeſt not the death of a ſinner, but that he ſhoulde rather turne from ſinne, and be ſaued: mercifully forgeue vs our treſpaſſes, receyue and comforte vs, whiche be greeued and wearied with the burden of our ſinne, thy propertie is to haue mercie, to thee onely it appertayneth to forgeue ſinnes: ſpare vs therfore good Lorde, ſpare thy people whom thou haſt redeemed, enter not into iudgement with thy ſeruauntes, whiche be vyle earth, and miſerable ſinners, but ſo turne

thyne

thine ire from vs, which meekly knowledge our vyleneſſe, and truely repent vs of our faultes, ſo make haſte to helpe vs in this worlde, that we may euer lyue with thee in the worlde to come, thzough Jeſus Chriſt our Lorde, Amen.

¶ Then ſhall the people ſay this that foloweth after the Miniſter.

TUrne thou vs, O good Lorde, and ſo ſhall we be turned. be fauourable, O Lorde, be fauourable to thy people, whiche turne to thee in weepyng, faſtyng, and prayeng, for thou art a mercifull GOD, full of compaſſion, long ſufferyng, and of great pitie. Thou ſpareſt when we deſerue puniſhment, and in thy wrath thynkeſt vppon mercie: Spare thy people good Lorde, ſpare them, and let not thyne heritage be brought to confuſion, heare vs, O Lorde, for thy mercie is great, & after the multitude of thy mercyes looke vpon vs.

FINIS.

O Almyghtie and moſte gratious GOD, we hartylye thanke thee for the ſweete ſleepe and comfortable reſt which thou haſt geuen vs this nyght, and forasmuche as thou haſt commaunded by thy holy worde that no man ſhoulde be idle, but al occupyed in godly & vertuous exercyſes, euery man according to his calling, we moſt humbly beſeeche thee, that thyne eyes may attende vpon vs, dayly defende vs, cheryſhe, comfort, and gouerne vs, and al our counſelles, ſtudies and labours, in ſuche wyſe, that we may ſpende and beſtowe this day accordyng to thy moſte holy wyll, without the hurting of our neighbours, and that we may diligently & warely eſchewe and auoyde all thynges that ſhoulde diſpleaſe thee, ſet thee alwayes before our eyes, lyue in thy feare, woorkyng that may be founde acceptable before thy deuine maieſtie, through Jeſus Chriſte our Lorde, Amen.

¶ A prayer for the Euenyng.

O Lorde GOD, father euerlaſting, and full of pitie, we acknowledge and confeſſe that we be not woorthy to lyft vp our eyes to heauen, muche leſſe to preſent our ſelues before thy maieſtie, with confidence that thou wylt heare our prayers and graunt our requeſtes, yf we conſyder our owne deſeruynges. For our conſciences do accuſe vs, and our ſinnes wytneſſe agaynſt vs, and we knowe that thou art an vpryght iudge, whiche doeſt not iuſtifie the ſinners and wicked men, but punyſheſt the faultes of al ſuche as tranſgreſſe thy commaundementes. Yet

moſt

moſt mercyfull father, ſith it hath pleaſed thee to commaunde vs to call on thee in all our troubles and aduerſities, promiſyng euen then to helpe vs, when we feele our ſelues (as it were) ſwalowed vp of death and deſperation, we vtterly renounce all worldly confidence, and flee to thy ſoueraigne bountie, as our onely ſtay & refuge, beſeching thee not to cal to remembraunce our manifould ſinnes and wyckednesſe, wherby we continually prouoke thy wrath and indignation agaynſt vs, neyther our negligence and vnkindneſſe, which haue neither worthyly eſteemed, nor in our liues ſufficiently expreſſed the ſweet comfort of thy Goſpell reuealed vnto vs: but rather to accept the obedience and death of thy ſonne Jeſus Chriſt: who by offeryng vp his body in ſacrifice once for all, hath made ſufficient recompence for all our ſinnes. Haue mercie therfore vpon vs, O Lorde, and forgeue vs our offences. Teach vs by thy holy ſpirite, that we may ryghtly way them, and earneſtly repent for the ſame, and ſo much the rather, O Lorde, becauſe that the reprobate, and ſuch as thou haſt forſaken, can not prayſe thee, nor call vpon thy name, but the repentyng harte, the ſorowfull mynde, the conſcience oppreſſed, hungryng and thirſtyng for thy grace, ſhall euer ſet foorth thy prayſe and glorie. And albeit we be but wormes and duſt, yet thou art our creatour, and we be the worke of thine handes: yea, thou art our father, and we thy children: thou art our ſheepehearde, and we thy flocke: thou art our redeemer, and we the people whom thou haſt bought:

thou

thou art our God, and we thyne inheritaunce. Correct vs not therfore in thine anger, O Lord, neyther according to our desertes punishe vs, but mercifully chastise vs with a fatherly affection, that al the world may knowe, that at what time so euer a sinner doeth repent hym of his sinne from the bottome of his hart, thou wylt put away his wickednesse out of thy remembraunce, as thou hast promised by thy holy prophete.

Finally, for as much as it hath pleased thee to make the nyght for man to rest in, as thou hast ordeyned hym the day to trauayle: graunt, O deare father, that we may so take our bodyly rest, that our soules may continually watche for the tyme that our Lorde Iesus Christe shall appeare for our delyueraunce out of this mortall lyfe, and in the meane season that we, not ouercome by any fantasies, dreames, or other temptations, may fully set our mynds vpon thee, loue thee, feare thee, & rest in thee: furthermore, that our sleepe be not excessiue or ouer muche, after the insatiable desyres of the fleshe, but onely sufficient to content our weake nature, that we may be the better disposed to lyue in all godly conuersation, to the glory of thy holy name, and profyte of our brethren. Amen.

FINIS.

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42.304

¶ The Pſalter or Pſalmes of *Dauid*, after the tranſlation *of the great Byble*.

Poynted as it ſhalbe ſong or ſayde in Churches.

ANNO DOM. 1575.

¶ The Psalmes of Dauid.

Beatus vir. Psal.i.

1 BLessed is the man that hath not walked in the counsayle of the vngodly, nor stande in the way of sinners: and hath not sit in the seate of ꝑ scornful. Mornyng prayer.

2 But his delyght is in the lawe of the Lorde: and in his lawe wyll he exercise hym selfe day and nyght.

3 And he shalbe like a tree planted by the water side: that wyll bryng forth his fruite in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shal prosper.

5 As for the vngodly, it is not so with them: but they are lyke the chaffe whiche the wynde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stande in the iudgement: neyther the sinners in the congregation of the ryghteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perishe.

Quare fremuerunt. psalm.ii.

1 WHy do the heathen so furiously rage togeather: and why do the people imagine a vayne thyng?

2 The kynges of the earth stande vp, and the rulers take counsayle together: against the lord, and agaynst his annoynted.

3 Let vs breake their bondes asunder: and cast away theyr cordes from vs.

4 He that dwelleth in heauen shal laugh them to scorne: the Lord shal haue them in derision.

5 Then shall he speake vnto thē in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my kyng: vpon my holy hyll of Sion.

7 I wyl preache the lawe, wherof the Lorde hath sayde vnto me: thou art my sonne, this day haue I begotten thee.

8 Desyre of me, and I shal geue thee, the Heathen for thyne inheritaunce: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and breake them in peeces like a potters vessell.

10 Be wyse nowe therefore, O ye kynges: be learned ye that are iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto hym with reuerence.

12 Kysse the sonne lest he be angry, and so ye perysshe from the ryght way: yf his wrath be kindled (yea but a litle) blessed are al they that put theyr trust in hym.

Domine quid. psal.iii.

1 LOrd how are they encreased that trouble me: many are they that rise against me.

2 Many one there be, that say of my soule: there is no helpe for hym in his God.

3 But thou, O Lord, art my defender: thou art my worshipp, and the lifter vp of my head.

4 I dyd call vpon the Lorde with my voyce: and he hearde me out of his holy hyl.

5 I layde me downe and slept, and rose vp again: for the Lorde susteyned me.

6 I wyl not be afrayde for ten thousandes of people: that haue set themselues against me rounde about.

7 Vp Lord and helpe me, O my God: for thou smitest all mine enimies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon thy people.

Cum inuocarem. psal. iiii.

1 HEare me when I cal, O God of my righteousnesse: thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, howe long wil ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasyng?

3 Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I cal vpon the Lorde, he wyl heare me.

4 Stande in awe, and sinne not: commune with your owne hart, and in your chaumber, and be styl.

5 Offer the sacrifice of rygh teousnesse: and put your trust in the Lorde.

6 There be many that say: who wil shew vs any good?

7 Lorde lyft thou vp: the lyght of thy countenaunce vpon vs.

8 Thou haſt put gladneſſe in my hart: ſince the tyme that theyr corne, and wine, and oyle encreaſed.

9 I wyl lay me downe in peace, and take my reſt: for it is thou Lorde onlye that makeſt me dwell in ſaftie.

Verba mea auribus. Pſal.v.

1 PVnder my wordes, O Lorde: conſyder my meditation.

2 O hearken thou vnto the voyce of my callyng, my king and my God: for vnto thee wil I make my prayer.

3 My voyce ſhalt thou heare betimes, O lorde: early in the morning wyll I direct my prayer vnto thee, and wyl looke vp.

4 For thou art the God that haſt no pleaſure in wyckednеſſe: neither ſhal any euyl dwel with thee.

5 Such as be foolyſhe, ſhal not ſtande in thy ſight: for thou hateſt al them that worke vanitie.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord wil abhorre both the blood thirſty and deceiptful man.

7 But as for me, I wyl come into thy houſe, euen vpon the multitude of thy mercy: and in thy feare wil I worſhip towarde thy holy temple.

8 Leade me, O Lorde, in thy ryghteouſneſſe, becauſe of myne enimies: make thy way playne before my face.

9 For

9 For there is no faythfulneſſe in his mouth: their inwarde partes are very wyckednesſe.
10 Their throte is an open ſepulchre: they flatter with their tongue.
11 Deſtroy thou them, O God, let them peryſhe through their owne imaginations: caſt them out in the multitude of their vngodlyneſſe, for they haue rebelled agaynſt thee.
12 And let al them that put their truſt in thee reioyce: they ſhall euer be geuyng of thankes, becauſe thou defendeſt them, they that loue thy name, ſhalbe ioyful in thee.
13 For thou Lord wylt geue thy bleſſing vnto the ryghteous: and with thy fauourable kyndneſſe wylt thou defende him, as with a ſhielde.

Domine ne in furore. Pſalm.vi.

Euenyng prayer.

1 O Lorde rebuke me not in thine indignation: neyther chaſten me in thy diſpleaſure.
2 Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.
3 My ſoule is alſo ſore troubled: but Lorde how long wylt thou puniſhe me?
4 Turne thee, O Lord, and deliuer my ſoule: oh ſaue me for thy mercyes ſake.
5 For in death no man remembreth thee: and who wyl geue thee thankes in the pyt?
6 I am weery of my grouyng, euery nyght waſhe I my bedde: and water my couche with teares.
7 My beautie is gone for very trouble: and

worne away because of al myne enimies.

8 Away from me al ye that worke vanitie: for the Lorde hath heard the voyce of my weepyng.

9 The Lorde hath heard my petition: the Lorde wyl receiue my prayer.

10 All myne enimies shalbe confounded and sore vered: they shalbe turned backe and put to shame sodaynely.

Domine deus meus. psal. vii.

1 O Lord my GOD, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Lest he deuour my soule like a lion, & teare it in peeces: while there is none to be my helpe.

3 O Lord my God, yf I haue done any suche thyng: or yf there be any wickednesse in my handes.

4 If I haue rewarded euyll vnto hym that dealt frendly with me: yea I haue deliuered hym that without any cause is myne enimie.

5 Then let mine enimie persecute my soule, and take me: yea let hym treade my life downe vpon the earth, and lay myne honour in the dust.

6 Stande vp, O Lord, in thy wrath, and lyft vp thee selfe: because of the indignation of mine enimies, aryse vp for me in the iudgement that thou hast commaunded.

7 And so shal the congregation of the people come about thee: for theyr sakes therfore lift vp thee selfe agayne.

8 The

8 The Lord shal iudge the people, gene sentence with me (O Lorde:) according vnto my righteousnesse, and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the ryghteous God: tryeth the very hartes and reynes.

11 My helpe commeth of God: which preserueth them that are true of hart.

12 God is a ryghteous iudge (strong and pacient:) and God is prouoked euery day.

13 If a man will not turne, he wyl whet his sworde: he hath bent his bowe, & made it redy.

14 He hath prepared for hym the instruments of death: he ordeyned his arrowes agaynst the persecutours.

15 Beholde he trauayleth with mischiefe: he hath conceaued sorowe, and brought forth vngodlynesse.

16 He hath grauen and dygged vp a pit: and is fallen hym selfe into the destruction that he made for other.

17 For his trauayle shal come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I wil geue thankes vnto the Lord, according to his ryghteousnesse: and wyl prayse the name of the Lorde the moste hygh.

Domine dominus. psal. viii.

1 O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that hast

hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklynges hast thou ordeyned strength, because of thyne enimies: that thou myghtest stynll the enimie and the auenger.

3 For I wyl consyder the heauens, euen the woorkes of thy fyngers: the Moone and the Starres which thou hast ordeyned.

4 What is man that thou art so myndfull of him: & the sonne of man that thou visitest him?

5 Thou madest hym lower then the Angels: to crowne hym with glory and worshyp.

6 Thou madest hym to haue dominion of the woorkes of thy handes: and thou hast put all thinges in subiection vnder his feete.

7 Al Sheepe and Oxen: yea and the beastes of the feelde.

8 The fowles of the ayre, and the fyshes of the sea: and whatsoeuer walketh through the pathes of the seas.

9 O Lord our gouernour: howe excellent is thy name in al the worlde?

Confitebor tibi. psalm.ix.

Mornyng prayer.

1 I Wyl geue thankes vnto thee, O Lorde, with my whole hart: I wyl speake of all thy marueylous woorkes.

2 I wyll be glad and reioyce in thee: yea my songes wyll I make of thy name, O thou most hygdest.

3 While mine enimies are driuen backe: they shal fal and perishe at thy presence.

4 For thou hast mayntayned my ryght, and my

my cause: thou art set in the throne that iudgest ryght.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enimie, destructions are come to a perpetual ende: euen as the cities whiche thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shal iudge the worlde in righteousnesse: & minister true iudgement vnto the people.

9 The Lorde also wyll be a defence for the oppressed: euen a refuge in due tyme of trouble.

10 And they that knowe thy name wyll put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11 O prayse the Lord which dwelleth in Sion: shewe the people of his doynges.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaynt of the poore.

13 Haue mercy vpon me, O Lord, consyder the trouble whiche I suffer for them that hate me: thou that liftest me vp from the gates of death.

14 That I may shewe al thy prayses within the portes of the daughter of Sion: I wyll reioyce in thy saluation.

15 The Heathen are sunke downe in the pyt that they made: in the same net which they hyd priuily, is their owne foote taken.

16 The lord is knowen to execute iudgement: the

the vngodly is trapped in the worke of his owne handes.

17 The wycked shalbe turned into hell: and all the people that forget God.

18 For the poore shal not alway be forgotten: the pacient abydyng of the meeke shall not perishe for euer.

19 Up Lord, and let not man haue the vpper hande: let the heathen be iudged in thy sight.

20 Put them in feare (O Lorde:) that the Heathen may knowe them selues to be but men.

Vt quid domine. psal.x.

1 WHy standest thou so farre of (O lorde) and hydest thy face in the needefull tyme of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wylynesse that they haue imagined.

3 For the vngodly haue made boast of his owne hartes desyre: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proude, that he careth not for God: neither is God in al his thoughtes.

5 His wayes are alway greeuous: thy iudgements are farre aboue out of his sight, and therfore defieth he al his enimies.

6 For he hath sayde in his hart: I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceyt, and fraude: vnder his tongue is vngodlynesse and vanitie.

8 He sitteth lurkyng in the theeuyshe corners of the streetes: & priuily in his lurkyng dennes doth he murder the innocent, his eyes are set a gaynst the poore.

9 For he lyeth waytyng secretely, euen as a lion lurketh he in his denne: that he may rauishe the poore.

10 He doth rauishe the poore: when he getteth hym into his net.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fal into the hande of his captaynes.

12 He hath sayd in his hart, tushe, God hath forgotten: he hideth away his face, and he wyll neuer see it.

13 Aryse (O Lorde GOD) and lift vp thyne hande: forget not the poore.

14 Wherefore shoulde the wicked blaspheme God: whyle he doth say in his hart, tushe, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlynesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth him selfe vnto thee, for thou art the helper of the frendlesse.

17 Breake thou the power of the vngodly and malitious: take away his vngodlynesse, and thou shalt finde none.

18 The Lorde is kyng for euer and euer: and the Heathen are perished out of the lande.

19 Lorde, thou hast heerde the desyre of the poore: thou preparest theyr hart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto theyr ryght: that the man of the earth be no more exalted agaynſt them.

In domino confido. pſalm.xi.

1 IN the Lord put I my truſt: howe ſay ye then to my ſoule, that ſhe ſhoulde flee as a byrde vnto the hyl?

2 For lo, the vngodly bende theyr bowe, and make redy their arrowes within the quiuer: that they may priuily ſhoote at them whiche are true of hart.

3 For the fundations wyl be caſt downe: and what hath the righteous done?

4 The Lord is in his holy temple: the lords ſeate is in heauen.

5 His eyes conſyder the poore: and his eye lyddes tryeth the chyldren of men.

6 The Lorde alloweth the righteous: but the vngodly and hym that delyteth in wickednelle, doth his ſoule abhorre.

7 Upon the vngodly he ſhall rayne ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhal be theyr portion to drynke.

8 For the ryghteous Lorde loueth righteouſneſſe: his countenaunce wyll beholde the thyng that is iuſt.

Saluum me fac. Pſal.xii.

Euenyng prayer.

1 HElpe me Lorde, for there is not one godly man left: for the faythful are miniſhed from among the chyldrē of men.

2 They talke of vanitie euery one with his

his neyghbour: they doo but flatter with their lippes, and dissemble in their double hart.

3 The Lorde shal roote out al deceitful lyppes: and the tongue that speaketh proude thynges.

4 Whiche haue sayde, with our tongue wyll we preuayle: we are they that ought to speake, who is Lorde ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe syghyng of the poore.

6 I wyl vp (sayth the Lorde:) and wyll helpe euery one from hym that swelleth agaynst hym, and wyl set them at rest.

7 The woordes of the Lord are pure woordes: euen as the siluer whiche from the earth is tried and purified seuen tymes in the fire.

8 Thou shalt keepe them (O Lord:) thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the childrē of men are put to rebuke.

Vsquequo domine. Psalm xiii.

1 HOwe long wylt thou forget me (O lord) for euer: howe long wylt thou hyde thy face from me?

2 Howe long shal I seeke counsel in my soule, and be so vexed in my hart: howe long shal mine enimies tryumphe ouer me?

3 Consyder and heare me, O Lorde, my God: lyghten myne eyes that I sleepe not in death.

4 Lest myne enimie say, I haue preuayled agaynst hym: for yf I be cast downe, they that trouble me wyl reioyce at it.

5 But

5 But my truſt is in thy mercy: and my hart is ioyfull in thy ſaluation.

6 I wyll ſing of the Lorde, becauſe he hath dealt ſo louingly with me: yea, I wyll prayſe the name of the Lorde moſt hyghеſt.

Dixit inſipiens. Pſal.xiiii.

1 THe foole hath ſayde in his hart: there is no God.

2 They are corrupt and become abominable in their doyngs: there is not one that doth good, (no not one.)

3 The Lorde loked downe from heauen vpon the chyldren of men: to ſee yf there were any that would vnderſtande, and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throte is an open ſepulchre, with their tongues haue they deceaued: the poyſon of Aſpes is vnder their lippes.

6 Their mouth is full of curſing and bitternеſſe: their feete are ſwyft to ſhed blood.

7 Deſtruction & vnhappines is in their waies, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge that they are all ſuch workers of miſcheefe: eatyng vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the ryghteous.

10 As for you, ye haue made a mocke at the counsel of the poore: because he putteth his trust in the Lorde.

11 Who shal geue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine, quis habitabit. Psalm.xv.

1 LOrde, who shal dwel in thy tabernacle: who shal rest vpon thy holy hyll? Mornyng prayer.

2 Euen he that leadeth an vncorrupte lyfe: and doth the thing which is right, and speaketh the trueth from his hart.

3 He that hath vsed no deceyte in his tongue, nor doone euyll to his neyghbour: and hath not slaundered his neyghbours.

4 He that setteth not by him selfe, but is lowly in his owne eyes: and maketh muche of them that feare the Lorde.

5 He that sweareth vnto his neyghbour, and disappointeth hym not: though it were to his owne hynderaunce.

6 He that hath not geuen his money vppon vsurie: nor taken rewarde against the innocent.

7 Who so doeth these thynges: shal neuer fal.

Conserua me. Psalm.xvi.

1 PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast sayde vnto the Lord: thou art my God, my goodes are nothing vnto thee.

3 All my delyght is vpon the saintes that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerynges of blood wyll I not offer: neither make mention of their names within my lippes.

6 The Lorde him selfe is the portion of myne inheritaunce, and of my cup: thou shalt mayntayne my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I wyll thanke the Lorde for geuyng me warnyng: my reynes also chasten me in the nyght season.

9 I haue set God alwayes before me: for he is on my ryght hande, therfore I shall not fall.

10 Wherefore my hart was glad, and my glorye reioyced: my flesshe also shall rest in hope.

11 For why, thou shalt not leaue my soule in hell: neyther shalt thou suffer thyne holye one to see corruption.

12 Thou shalt shewe me the path of lyfe, in thy presence is the fulnesse of ioy: and at thy ryght hande there is pleasure for euermore.

Exaudi domine iusti. Psalm xvii.

1 HEare the ryght, O Lorde, consyder my complaynt: and hearken vnto my prayer that goeth not out of faigned lyppes.

2 Let my sentence come forth from thy presence: and let thyne eyes loke vpon the thing that is equall.

3 Thou

3 Thou haſt proued and viſited myne hart in the nyght ſeaſon, thou haſt tryed me, and ſhalt finde no wickednesſe in me: for I am vtterly purpoſed that my mouth ſhall not offende.

4 Becauſe of mens woorkes that are doone agaynſt the woordes of my lyppes: I haue kepte me from the wayes of the deſtroyer.

5 O holde thou vp my goynges in thy pathes: that my footeſteppes ſlyp not.

6 I haue called vppon thee, O God, for thou ſhalt heare me: enclyne thyne eare to me, and hearken vnto my woordes.

7 Shewe thy marueylous louyng kyndeneſſe, thou that art ỹ ſauiour of them which put their truſt in thee: from ſuch as reſyſt thy right hand.

8 Keepe me as the apple of an eye: hyde me vnder the ſhadowe of thy wynges.

9 From the vngodly that trouble me: myne enimies compaſſe me rounde about, to take away my ſoule.

10 They are incloſed in their owne fatte: and their mouth ſpeaketh proude thynges.

11 They lye waytyng in our way on euery ſide: turnyng their eyes downe to the grounde.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurkyng in ſecret places.

13 Vp Lorde, diſappoynt hym, and caſte hym downe: delyuer my ſoule from the vngodly whiche is a ſwoorde of thyne.

14 From the men of thy hande, O Lord, from the men I ſay, and from the euyl world: whiche haue their portion in this lyfe, whoſe bellyes

thou fyllest with thy hyd treasure.

15 They haue children at their desire: and leaue the rest of their substaunce for their babes.

16 But as for me, I wyll beholde thy presence in ryghteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. xviii.

Enemyng prayer.

1 I Wyll loue thee (O Lorde) my strength, the Lorde is my stonie rocke, and my defence: my sauiour, my God, & my myght, in whom I wyll trust, my buckler, the horne also of my saluation, and my refuge.

2 I wyl cal vpon the Lorde, which is worthy to be praysed: so shall I be safe from myne enimies.

3 The sorowes of death compassed me: and the ouerflowynges of vngodlinesse made me afraide.

4 The paynes of hel came about me: the snares of death ouertoke me.

5 In my trouble I wyl cal vpon the Lorde: and complayne vnto my God.

6 So shal he heare my voyce out of his (holy) temple: and my complaynt shall come before hym, it shall enter euen into his eares.

7 The earth trembled and quaked: the very fundations also of the hylles shooke, and were remoued, because he was wroth.

8 There went a smoke out of his presence: and a consumyng fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also & came downe: and it was darke vnder his feete.

10 He

10 He rode vpon the Cherubims and dyd flee: he came fleyng vpon the wynges of the wynde.

11 He made darkneſſe his ſecrete place: his pauilion reunde about hym, with darke waters and thycke cloudes to couer hym.

12 At the brightnes of his preſence his cloudes remoued: hayleſtones and coales of fire.

13 The Lord alſo thundred out of heauen, and the hyghest gaue his thunder: hayleſtones and coales of fire.

14 He ſent out his arrowes, & ſcattered them: he caſt foorth lyghtnynges, and deſtroyed them.

15 The ſprynges of waters were ſeene, and the foundations of the rounde worlde were diſcouered at thy chydyng, O Lorde: at the blaſtyng of the breath of thy diſpleaſure.

16 He ſhall ſend downe from the high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliuer me from my ſtrongeſt enimie, and from them which hate me: for they are to mightie for me.

18 They preuented me in the day of my trouble: but the Lorde was my vpholder.

19 He brought me foorth alſo into a place of libertie: he brought me foorth, euen becauſe he had a fauour vnto me.

20 The Lorde ſhall reward me after my righteous dealyng: accordyng to the cleanneſſe of my handes ſhall he recompence me.

21 Becauſe I haue kept the wayes of the Lorde: and haue not forſaken my God as the wicked doth.

22 For I haue an eye vnto all his lawes: and

wyll not cast out his commaundementes from me.

23 I was also vncorrupt before him: and eschewed myne owne wickednesse.

24 Therfore shall the Lord rewarde me after my ryghteous dealyng: and accordyng vnto the cleannesse of my handes in his eye syght.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the frowarde, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bryng downe the hygh lookes of the proude.

28 Thou also shalt lyght my candle: the Lorde my God shall make my darknesse to be lyght.

29 For in thee I shall discomfort an hoast of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefyled way, the worde of the Lorde also is tryed in the fire: he is the defendour of all them that put their trust in hym.

31 For who is God, but the Lorde: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete lyke Hartes feete: and setteth me vp on hygh.

34 He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

35 Thou hast geuen me the defence of thy sal-

uation:

nation: thy ryght hande also shall holde me vp, and thy louyng correction shall make me great.

36 Thou shalt make roome ynough vnder me for to goe: that my footesteppes shall not slyde.

37 I wyll folowe vppon myne enimies, and ouertake them: neyther wyl I turne agayne tyl I haue destroyed them.

38 I wyll smyte them, that they shall not be able to stande: but fall vnder my feete.

39 Thou hast gyrded me with strength vnto the batayle: thou shalt throwe downe myne enimies vnder me.

40 Thou hast made myne enimies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shal cry, but there shalbe none to help them: yea, euen vnto the Lorde shall they crye, but he shal not heare them.

42 I wil beate them as smal as the dust before the wynde: I wyl caste them out as the claye in the streetes.

43 Thou shalt deliuer me from the striuynges of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 As soone as they heare of me, they shal obey me: but the strange chyldren shal dissemble with me.

46 The strange chyldren shal fayle: and be afrayde out of their prisons.

47 The Lorde lyueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruel) enimies, and setteth me vp aboue mine aduersaries: thou shalt ryd me from the wicked man.

50 For this cause wyll I geue thankes vnto thee (O Lorde) among the Gentiles: and syng prayses vnto thy name.

51 Great prosperitie geueth he vnto his kinge: and sheweth louing kyndenesse vnto Dauid his annoynted, and vnto his seede for euermore.

Cœli enarrant. Psalm. xix.

Mornyng prayer.

1 THE heauens declare the glory of God: and the firmament sheweth his handis worke.

2 One day telleth another: and one nyght certifieth another.

3 There is neyther speache nor language: but their voyces are hearde among them.

4 Their sound is gone out into all landes: and their wordes into the endes of the worlde.

5 In them hath he set a tabernacle for the sunne: whiche commeth forth as a bridegrome out of his chaumber, and reioyceth as a Gyaunt to runne his course.

6 It goeth forth from the vttermoste part of the heauen, and runneth about vnto the ende of it agayne: and there is nothyng hydde from the heate thereof.

7 The lawe of the Lord is an vndefiled lawe, conuerting the soule: the testimonie of the Lord is sure, and geueth wysedome vnto the simple.

8 The

8 The ſtatutes of the Lorde are right, and reioyce the hart: the commaundement of the lord is pure, and geueth lyght vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and ryghteous altogeather.

10 More to be deſyred are they then golde, yea then muche fyne golde: ſweeter alſo then honie, and the honie combe.

11 Moreouer, by them is thy ſeruaunt taught: and in keepyng of them there is great rewarde.

12 Who can tell howe oft he offendeth: O cleanſe thou me from my ſecrete faultes.

13 Keepe thy ſeruaunt alſo from preſumptuous ſinnes, leſt they get the dominion ouer me: ſo ſhall I be vndefiled, and innocent from the great offence.

14 Let the woordes of my mouth, and the meditation of my hart: be (alway) acceptable in thy ſyght.

15 O Lorde: my ſtrength and my redemer.

Exaudiat te Dominus. Pſalm.xx.

1 THE Lorde heare thee in the day of trouble: the name of the God of Jacob defende thee.

2 Sende thee helpe from the ſanctuarie: and ſtrength thee out of Sion.

3 Remember all thy offerynges: and accepte thy burnt ſacrifice.

4 Graunt thee thy hartes deſyre: and fulfyll all thy mynde.

5 We wyll reioyce in thy ſaluation, and triumphe

umphe in the name of the Lorde our God: the Lord perfourme all thy petitions.

6 Nowe knowe I that the Lorde helpeth his annoynted, and wyll heare hym from his holy heauen: euen with the wholsome strength of his ryght hande.

7 Some put their trust in Charets, and some in Horses: but we wyll remember the name of the Lorde our God.

8 They are brought downe and fallen: but we are ryssen and stande vpryght.

9 Saue Lorde, and heare vs, O kyng of heauen: when we cal (vpon thee.)

Domine in virtute. Psalm.xxi.

1 THE king shall reioyce in thy strength, O Lorde: exceedyng glad shall he be of thy saluation.

2 Thou hast geuen him his hartes desyre: and hast not denyed him the request of his lyppes.

3 For thou shalt preuent him with the blessynges of goodnesse: and shalt set a crowne of pure golde vpon his head.

4 He asked lyfe of thee, and thou gauest him a long lyfe: euen for euer and euer.

5 His honour is great in thy saluation: glorie and great worshyp shalt thou lay vpon hym.

6 For thou shalt geue hym euerlastyng felicitie: and make hym glad with the ioy of thy countenaunce.

7 And why? because the king putteth his trust in the Lord: and in the mercie of the most highest, he shall not miscarrie.

8 All thyne enimies shall feele thy hande: thy ryght hande shall synde out them that hate thee.

9 Thou shalt make them lyke a fierie ouen in tyme of thy wrath: the Lorde shal destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: and their seede from among the chyldren of men.

11 For they intended mischefe agaynst thee: and imagined such a deuice as they are not able to performe.

12 Therfore shalt thou put them to flyght: and the strynges of thy bowe shalt thou make redy agaynst the face of them.

13 Be thou exalted Lorde in thyne owne strength: so wyll we sing and prayse thy power.

Deus deus meus. Psal. xxii.

Euenyng prayer.

1 MY God, my God (loke vpon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaynt?

2 O my God, I cry in the day tyme, but thou hearest not: and in the nyght season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee, they trusted in thee: and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

founded.

6 But as for me, I am a worme, and no man: a very scorne of men, & the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lippes, and shake their head, saying.

8 He trusted in God, that he would deliuer hym: let hym deliuer hym yf he will haue him.

9 But thou art he that toke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

10 I haue ben left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro me, for trouble is harde at hande: and there is none to helpe me.

12 Many Oxen are come about me: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a rampyng and rorying Lion.

14 I am powred out lyke water, and all my bones are out of ioynt: my hart also in the middest of my body is euen lyke meltyng waxe.

15 My strength is dryed vp like a potshearde, and my tongue cleaueth to my gummes: and thou shalt bryng me into the dust of death.

16 For (many) dogges are come about me: and the counsell of the wycked layeth siege agaynst me.

17 They pearsed my handes and my feete, I may tell all my bones: they stande starying and lokyng vpon me.

18 They part my garmentes among them: and

cast

caſt lottes vpon my veſture.

19 But be not thou farre from me, O Lorde: thou art my ſuccour, haſte thee to helpe me.

20 Delyuer my ſoule from the ſwoorde: my darlyng from the power of the dogge.

21 Saue me from the Lions mouth: thou haſt heard me alſo from among the hornes of the Unicornes.

22 I wyl declare thy name vnto my brethren: in the myddes of the congregation wyl I prayſe thee.

23 O prayſe the Lorde ye that feare him: magnifie hym all ye of the ſeede of Jacob, and feare hym al ye ſeede of Iſrael.

24 For he hath not deſpiſed nor abhorred the lowe eſtate of the poore, he hath not hydde his face from hym: but when he called vnto hym, he heard hym.

25 My prayſe is of thee in the great congregation: my vowes wyl I perfourme in the ſight of them that feare hym.

26 The poore ſhall eate and be ſatiſfied: they that ſeeke after the Lorde ſhal prayſe hym, your hart ſhal lyue for euer.

27 All the endes of the worlde ſhall remember them ſelues, and be turned vnto the Lorde: and all the kynredes of the nations ſhal worſhip before hym.

28 For the kyngdome is the Lordes: and he is the gouernour among the people.

29 All ſuche as be fat vppon earth: haue eaten and worſhypped.

30 All they that goe downe into the duſt ſhal kneele

kneele before hym: and no man hath quickened his owne soule.

31 My seede shal serue him: they shalbe counted vnto the Lorde for a generation.

32 They shall come, and the heauens shall declare his ryghteousnesse: vnto a people that shalbe borne, whom the Lorde hath made.

Dominus regit me. Psalm.xxiii.

1 THE Lorde is my Shepheарde: therefore can I lacke nothyng.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comforte.

3 He shall conuert my soule: and bryng me forth in the pathes of ryghteousnesse for his names sake.

4 Yea though I walke through the valley of the shadowe of death, I wyll feare no euyll: for thou art with me, thy rodde and thy staffe comfort me.

5 Thou shalt prepare a table before me, agaynst them that trouble me: thou hast annoynted my head with oyle, and my cup shalbe full.

6 But thy louyng kyndenesse and mercie shall folowe me all the dayes of my lyfe: and I wyll dwel in the house of the Lorde for euer.

Domini est terra. Psalm.xxiiii.

Mornyng prayer.

1 THE earth is the Lordes, and all that therein is: the compasse of the worlde, and they that dwel therein.

2 For he hath founded it vpon the seas: and

and prepared it vpon the floods.

3 Who shall assend into the hyll of the Lord: or who shall ryse vp in his holy place?

4 Euen he that hath cleane handes, and a pure harte: and that hath not lyft vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

5 He shal receyue the blessing from the Lord and ryghteousnes from the god of his saluation.

6 This is the generation of them that seeke hym: euen of them that seeke thy face, O Jacob.

7 Lyft vp your heades, O ye gates, and be ye lyft vp ye euerlastyng doores: and the king of glorie shall come in.

8 Who is the kyng of glorie: it is the Lorde strong and myghtie, euen the Lorde mighte in batteil.

9 Lyft vp your heades, O ye gates, and be ye lyft vp ye euerlastyng doores: and the king of glorie shall come in.

10 Who is the king of glorie: euen the Lorde of hoastes, he is the king of glorie.

Ad te domine. Psal. xxv.

1 VNto thee, O Lorde, wyll I lyft vp my soule, my God I haue put my trust in thee: O let me not be confounded, neyther let myne enimies tryumphe ouer me.

2 For al they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shalbe put to confusion.

3 Shewe me thy wayes, O Lord: and teache me thy pathes.

4 Leade me forth in thy trueth, and learne

me:

me: for thou art the God of my saluation, in thee hath been my hope al the day long.

5 Call to remembraunce, O Lorde, thy tender mercies: and thy louyng kyndnesse which hath been euer of olde.

6 Oh remember not the synnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lorde) for thy goodnesse.

7 Gracious and rygheteous is the Lorde: therefore wyl he teache sinners in the way.

8 Them that be meeke shal he guyde in iudgement: and such as be gentle, them shal he learne his way.

9 All the pathes of the Lorde are mercie and trueth: vnto suche as keepe his couenaunt and his testimonies.

10 For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: hym shall he teache in the way that he shall choose.

12 His soule shal dwel at ease: and his seede shal inherite the lande.

13 The secretes of the Lord are among them that feare hym: and he wyll shewe them his couenaunt.

14 Myne eyes are euer lokyng vnto the Lord: for he shal plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon me: for I am desolate, and in miserie.

16 The sorowes of my hart are enlarged: O bryng thou me out of my troubles.

17 Loke vppon myne aduersitie and miserie: and

and forgeue me al my sinne.

18 Consyder myne enimies howe many they are: and they beare a tyrannous hate agaynst me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and rygbteous dealyng wayte vpon me: for my hope hath been in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me domine. psalm.xxvi.

1 BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath been also in the Lorde, therefore shal I not fal.

2 Examine me, O Lord, and proue me: trye out my reynes and my hart.

3 For thy louyng kindnesse is euer before mine eyes: and I wyl walke in thy trueth.

4 I haue not dwelt with vayne persons: neither wil I haue felowshyp with the deceytful.

5 I haue hated the congregation of the wicked: and wyll not syt among the vngodly.

6 I wyl washe myne handes in innocencie, O Lorde: and so wyl I goe to thine aulter.

7 That I may shewe the voyce of thankesgeuyng: and tel of al thy woonderous woorkes.

8 Lorde I haue loued the habitation of thy house: and the place where thyne honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirstie.

10 In whose handes is wickednesse: and their right hande are ful of gyftes.

11 But as for me, I wil walke innocently: O Lorde deliuer me, and be mercyful vnto me.

12 My foote standeth right: I wyll prayse the Lorde in the congregations.

Euenyng prayer.

Dominus illuminatio. pſal xxvii.

1 THe lord is my light, and my saluation, whom then shal I feare: the Lorde is the strength of my lyfe, of whom then shal I be afrayde?

2 When the wycked (euen myne enimies and my foes) came vpon me to eate vp my flesshe: they stumbled and fell.

3 Though an host of men were layde agaynst me, yet shal not my hart be afrayde: and though there rose vp warre agaynst me, yet wyl I put my trust in him.

4 One thyng haue I desyred of the Lorde, whiche I wil require: euen that I may dwel in the house of the lord all the dayes of my lyfe, to beholde the fayre beautie of the Lord, and to visite his temple.

5 For in the tyme of trouble he shal hide me in his tabernacle: yea, in the secrete place of his dwelling shall he hyde me, and set me vp vpon a rocke of stone.

6 And nowe shall he lyft vp my head: about myne enimies roundē about me.

7 Therefore wyll I offer in his dwellyng an oblation with great gladnesse: I wyl syng and speake prayses vnto the Lorde.

8 Hearken

8 Hearken vnto my voyce, O Lord, when I crye vnto thee: haue mercy vpon me, and heare me.

9 My hart hath talked of thee, seeke ye my face: thy face Lorde wyl I seeke.

10 O hide not thou thy face from me: nor cast thy seruaunt away in displeasure.

11 Thou hast ben my succour, leaue me not: neyther forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lorde taketh me vp.

13 Teache me thy way, O Lorde: and leade me in the right way, because of myne enimies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false wytnesses risen vp agaynst me, and such as speake wrong.

15 I shoulde vtterly haue faynted: but that I beleue verily to see the goodnesse of the Lorde in the lande of the liuing.

16 O tary thou the lordes leasure: be strong, and he shal comfort thyne hart, and put thou thy trust in the Lorde.

Ad te domine. Psalm.xxviii.

1 VNto thee wil I crie, O lord my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become lyke them that goe downe into the pyt.

2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes toward the mercie seate of thy holy temple.

3 O plucke me not away (neither destroy me)

with the vngodly and wycked doers: whiche speake freendly to theyr neyghbours, but imagine mischiefe in theyr hartes.

4 Rewarde them accordyng to theyr deedes and accordyng to the wickednesse of theyr owne inuentions.

5 Recompence them after the worke of their handes: pay them that they haue deserued.

6 For they regarde not in theyr mynde the woorkes of the Lorde, nor the operation of his handes: therefore shall he breake them downe, and not builde them vp.

7 Praysed be the Lorde: for he hath heard the voyce of my humble petitions.

8 The Lorde is my strength and my shielde, my hart hath trusted in him, and I am helped: therefore my hart daunceth for ioy, and in my song wyl I prayse hym.

9 The Lorde is my strength: and he is the holsome defence of his annoynted.

10 O saue thy people, and geue thy blessyng vnto thyne inheritaunce: feede them, and set them vp for euer.

Afferte domino. Psal xxix.

1 BRing vnto the lord (O ye mighties) bryng young Rammes vnto the Lorde: ascribe vnto the Lorde worshyp and strength.

2 Geue the lord the honour due vnto his name: worshyp the Lorde with holy worshyp.

3 It is the Lord that commaundeth the waters: it is the glorious GOD that maketh the thunder.

4 It is the lord that ruleth the sea, the voyce

of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce.

5 The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

6 He made them also to skip lyke a Calfe: Libanus also and Syrion lyke a young Unicorne.

7 The voyce of the Lorde deuideth the flames of fire, the voyce of the Lorde shaketh the wyldernesse: yea the Lorde shaketh the wyldernesse of Cades.

8 The voyce of the Lorde maketh the Hindes to bring foorth young, & discouereth the thicke bushes: in his temple doth euery man speake of his honour.

9 The Lorde sitteth aboue the water flood: and the Lorde remayneth a king for euer.

10 The Lorde shall geue strength vnto his people: the Lorde shall geue his people the blessyng of peace.

Exaltabo te dom'ne. Psal xxx.

1 I Wyll magnifie thee, O Lorde for thou hast set me vp: and not made my foes to triumphe ouer me. Morning prayer.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hell: thou hast kept my lyfe from them that go downe to the pit.

4 Syng prayses vnto the Lorde (O ye saintes of his:) and geue thankes vnto hym for a re-

membraunce of his holynesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is lyfe: heauynesse may endure for a nyght, but ioy commeth in the morninge.

6 And in my prosperitie I sayde, I shal neuer be remoued: thou Lorde of thy goodnesse hast made my hyll so strong.

7 Thou diddest turne thy face (fro me:) and I was troubled.

8 Then cryed I vnto thee, O Lorde: and gate me vnto my Lorde right humbly.

9 What profit is there in my blood: when I go downe to the pyt?

10 Shall the dust geue thankes vnto thee, or shall it declare thy trueth?

11 Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put of my sackcloth, and gyrded me with gladnesse.

13 Therefore shall euery good man syng of thy prayse without ceassyng: O my God, I wyll geue thankes vnto thee for euer.

In te domine speraui Psal. xxxi.

1 IN thee O Lorde haue I put my trust: let me neuer be put to confusion, deliuer me in thy rygh teousnesse.

2 Bowe downe thyne eare to me: make hast to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke and my castle: be thou also my guide, & leade me for thy names sake.

5 Drawe me out of the net that they haue layde priuily for me: for thou art my strength.

6 Into thy handes I commende my spirite: for thou hast redeemed me, O Lorde thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lorde.

8 I wyll be glad and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersitie.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon me O Lorde, for I am in trouble: and myne eye is consumed for very heauinesse, yea my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeres with mourning.

12 My strength fayleth me because of myne iniquitie: and my bones are consumed.

13 I became a reproofe among all myne enimies, but specially among my neyghbours: and they of mine acquayntaunce were afrayde of me, and they that dyd see me without, conueyde them selues from me.

14 I am cleane forgotten, as a dead man out of mynde: I am become lyke a broken vessell.

15 For I haue hearde the blasphemie of the multitude: and feare is on euery syde, whyle

they conspire together against me, and take theyr counsell to take away my lyfe.

16 But my hope hath been in thee, O Lorde: I haue sayde, thou art my God.

17 My time is in thy hande, deliuer me from the hande of mine enimies: and from them that persecute me.

18 Shewe thy seruaunt the lyght of thy countenaunce: and saue me for thy mercyes sake.

19 Let me not be confounded, O lord, for I haue called vppon thee: let the vngodlye be put to confusion, and be put to scilence in the graue.

20 Let the lying lyppes be put to scilence: whiche cruelly, disdaynfully, and despitefullye, speake agaynst the ryghteous.

21 O howe plentiful is thy goodnesse whiche thou hast layde vp for them that feare thee: and that thou hast prepared for them that put theyr trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of al men: thou shalt kepe them secretely in thy tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueylous great kyndnesse in a strong citie.

24 And when I made haste, I sayd: I am cast out of the sight of thyne eyes.

25 Neuertheless thou hearedst the voyce of my prayer: when I cryed vnto thee.

26 O loue the lorde all ye his saintes: for the

Lorde

Lorde preserueth them that are faythfull, and plenteously rewardeth the proude doer.

27 Be strong, and he shal stablishe your harte all ye that put your trust in the Lorde.

Beati quorum. Psalm.xxxii.

1 BLessed is he whose vnrighteousnesse is forgeuen: and whose sinne is couered. Euenyng prayer.

2 Blessed is the man vnto whom the lord imputeth no sinne: and in whose spirite there is no guile.

3 For while I helde my tongue: my bones consumed away through my dayly complayning.

4 For thy hande is heauie vpon me day and night: and my moysture is like the drought in Sommer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I sayde, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

7 For this shal euery one that is godly make his prayer vnto thee, in a time when thou mayest be founde: but in the great water floods they shal not come nigh hym.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliueraunce.

9 I wyl enfourme thee, and teache thee in the way wherin thou shalt goe: and I wyl guide thee with mine eye.

10 Be ye not like to Horse and Mule, whiche

haue no vnderstandyng: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remayne for the vngodly: but who so putteth his trust in the Lorde, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of hart.

Exultate iusti. Psalm. xxxiii.

1 REioyce in the Lorde, O ye righteous: for it becommeth well the iust to be thankfull.

2 Praise the Lorde with Harpe: sing psalmes vnto him with the Lute and instrument of ten stringes.

3 Syng vnto the Lorde a newe song: syng prayses lustyly (vnto hym) with a good courage.

4 For the worde of the Lorde is true: and all his woorkes are faythfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.

6 By the worde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let al the earth feare the Lord: stande in awe of him al ye that dwell in the worlde.

9 For he spake, and it was done: he commaunded,

maunded, and it ſtoode faſt.

10 The Lorde bringeth the counſell of the heathen to nought: and maketh the deuiſes of the people to be of none effect, and caſteth out the counſell of princes.

11 The counſell of the Lorde ſhall endure for euer: and the thoughtes of his hart from generation to generation.

12 Bleſſed are the people whoſe God is the Lorde Iehoua: and bleſſed are the folke that he hath choſen to hym to be his inheritaunce.

13 The Lorde looked downe from heauen and beheelde all the chyldren of men: from the habitation of his dwellyng he conſydereth all them that dwell in the earth.

14 He faſhioneth all the hartes of them: and vnderſtandeth all their woorkes.

15 There is no king that can be ſaued by the multitude of an hoaſt: neyther is any mightie man deliuered by much ſtrength.

16 An Horſe is counted but a vayne thyng to ſaue a man: neither ſhall he deliuer any man by his great ſtrength.

17 Behold, the eye of the Lorde is vpon them that feare hym: and vpon them that put their truſt in his mercie.

18 To deliuer their ſoules from death: and to fede them in the tyme of dearth.

19 Our ſoule hath patiently tarryed for the Lorde: for he is our helpe, and our ſhielde.

20 For our hart ſhall reioyce in hym: becauſe we haue hoped in his holy name.

21 Let thy mercyfull kindneſſe (O Lorde) be

vpon

vpon vs: lyke as we do put our truſt in thee.

Benedicam dominum. Pſal.xxxiii.

1 I Wyl alway geue thankes vnto the Lorde: his prayſe ſhal euer be in my mouth.

2 My ſoule ſhal make her boaſt of the lord: the humble ſhal heare thereof, and be glad.

3 O prayſe the Lorde with me: and let vs magnifie his name togeather.

4 I ſought the lord, and he hearde me: yea, he delyuered me out of al my feare.

5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.

6 Loe, the poore cryeth, and the lorde heareth him: yea, and ſaueth him out of al his troubles.

7 The angel of the Lorde taryeth rounde about them that feare him: and deliuereth them.

8 O taſte and ſee howe gratious the lord is: bleſſed is the man that truſteth in him.

9 O feare the lord, ye that be his ſaintes: for they that feare him, lacke nothing.

10 The lions do lacke, and ſuffer hunger: but they which ſeeke the lord, ſhal want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I wil teache you the feare of the Lorde.

12 What man is he that luſteth to lyue and woulde fayne ſee good dayes: keepe thy tongue from euyll, and thy lippes that they ſpeake no guile.

13 Eschewe euyll, and do good: seeke peace and ensue it.

14 The eyes of the Lorde are ouer the ryghteous: and his eares are open vnto theyr prayers.

15 The countenaunce of the Lorde is against them that do euyll: to roote out the remembraunce of them from the earth.

16 The ryghteous crye, and the Lord heareth them: and deliuereth them out of all theyr troubles.

17 The Lorde is nygh vnto them that are of a contrite hart: and wyll saue suche as be of an humble spirite.

18 Great are the troubles of the ryghteous: but the Lord deliuereth hym out of al.

19 He keepeth all his bones: so that not one of them is broken.

20 But mysfortune shall slay the vngodlye: and they that hate the ryghteous shalbe desolate.

21 The Lord deliuereth the soules of his seruauntes: and all they that put theyr truste in hym, shal not be destitute.

Iudica me domine. psalm xxxv.

1 PLeade thou my cause, O Lorde, with them that striue with me: and fyght thou agaynst them that fyght agaynst me. Morning prayer.

2 Lay hande vppon the shielde and buckler: and stande vp to helpe me.

3 Bryng forth the speare and stop the way against

agaynst them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the wynde: and the angel of the Lorde scatteryng them.

6 Let their way be darke and slypperye: and let the angel of the Lorde persecute them.

7 For they haue priuily layde their net to destroy me without a cause: yea without a cause haue they made a pytte for my soule.

8 Let a sodayne destruction come vpon hym vnawares, and his nette that he hath layde priuilye catche hym selfe: that he may fal into his owne mischiefe.

9 And my soule be ioyfull in the Lord: it shal reioyce in his saluation.

10 All my bones shal say, Lorde, who is lyke vnto thee, whiche deliuerest the poore from hym that is to strong for hym: yea the poore and him that is in miserie, from hym that spoyleth hym.

11 False witnesses did rise vp: they layde to my charge thynges that I knewe not.

12 They rewarded me euyll for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fastyng: and my prayer shal turne into mine owne bosome.

14 I behaued mee selfe as though it had ben

my

my freende, or my brother: I went heavily, as one that mourneth for his mother.

15 But in myne aduersitie they reioyced, and gathered them togeather: yea the very abiects came togeather agaynst me vnawares, making mowes at me, and ceassed not.

16 With the flatterers were busie mockers: which gnashed vpon me with theyr teeth.

17 Lorde, howe long wylt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the lions.

18 So wyll I geue thee thankes in the great congregation: I wyl praise thee among much people.

19 O let not them that are mine enimies triumphe ouer me vngodlye: neyther let them wynke with their eyes that hate me without a cause.

20 And why? theyr communing is not for peace: but they imagine deceytfull woordes agaynst them that are quiet in the lande.

21 They gaped on me with theyr mouthes, and sayde: fye on thee, fye on thee, we sawe it with our eyes.

22 This hast thou seene, O Lord: holde not thy tongue then, goe not farre from me, O lord.

23 Awake and stande vp to iudge my quarel: auenge thou my cause, my God and my Lorde.

24 Iudge me, O Lorde my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in theyr hartes, there, there,

there, so would we haue it: neyther let them say, we haue deuoured hym.

26 Let them be put to confusion and shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues agaynst me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, blessed be the Lorde whiche hath pleasure in the prosperitie of his seruaunt.

28 And as for my tongue, it shalbe talkyng of thy ryghteousnesse: and of thy prayse all the day long.

Dixit iniustus. psalm. xxxvi.

1 MY hart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth hym selfe in his owne sight: vntyll his abominable sinne be found out.

3 The wordes of his mouth are vnrighteous, and ful of deceyt: he hath left of to behaue hym selfe wisely, and to do good.

4 He imagineth mischiefe vpon his bed, and hath set hym selfe in no good way: neither doth he abhorre any thyng that is euyl.

5 Thy mercye (O Lorde) reacheth vnto the heauens: and thy fayrhtulnesse vnto the clouder.

6 Thy righteousnesse standeth like the strong mountaynes: thy iudgementes are lyke the great deepe.

7 Thou

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadowe of thy wynges.

8 They shalbe satisfied with the plenteousnes of thy house: and thou shalt geue them drinke of thy pleasures, as out of the ryuer.

9 For with thee is the well of life: and in thy lyght shall we see lyght.

10 O continue forth thy louyng kyndnesse vnto them that knowe thee: and thy ryghteousnesse vnto them that are true of hart.

11 O let not the foote of pride come agaynst me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stande.

Noli emulari. Psal xxxvii.

1 FRet not thy selfe because of the vngodly: neither be thou enuious agaynst the euyl doers. Euenyng prayer.

2 For they shall soone be cut downe like the grasse: and be wythered euen as the greene herbe.

3 Put thou thy trust in the Lorde, and be doyng good: dwel in the land, and verily thou shalt be fedde.

4 Delite thou in the Lorde: and he shall geue thee thy harties desire.

5 Commit thy way vnto the Lorde, and put thy trust in hym: and he shall bryng it to passe.

6 He shall make thy ryghteousnesse as clear as the lyght: and thy iust dealyng as the noone day.

7 Holde thee styll in the Lorde, and abyde patiently vppon hym: but greeue not thy selfe at hym whose way doeth prosper agaynst the man that doeth after euyll counsayles.

8 Leaue of from wrath, and let go displeasure: fret not thy selfe, els shalt thou be moued to do euyll.

9 Wicked doers shalbe rooted out: and they that patiently abyde the Lorde, those shal inherite the lande.

10 Yet a litle whyle, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsayle agaynst the iust: and gnasheth vpon hym with his teethe.

13 The Lorde shall laugh hym to scorne: for he hath seene that his day is commyng.

14 The vngodly hath drawen out the sworde, and hath bent their bowe: to cast downe the poore and needie: and to slay suche as be of a ryght conuersation.

15 Their sworde shal goe through their owne hart: and their bowe shalbe broken.

16 A small thyng that the ryghteous hath: is better then great ryches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lorde vpholdeth the ryghteous.

18 The Lord knoweth the wayes of the godly: and their inheritaunce shal endure for euer.

19 They shall not be confounded in the perylous tyme: and in the dayes of dearth they shall haue ynough.

20 As for the vngodly, they shall perishe, and the enimies of the Lorde shall consume as the fat of Lambes: yea euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not agayne: but the ryghteous is mercifull and liberall.

22 Suche as be blessed of God, shal possesse the lande: and they that be cursed of hym, shalbe rooted out.

23 The Lorde ordereth a good mans goyngs: and maketh his way acceptable to hym selfe.

24 Though he fall, he shall not be cast away: for the Lorde vpholdeth hym with his hande.

25 I haue been young, and nowe am olde: and yet sawe I neuer the righteous forsaken, nor his seede beggyng their bread.

26 The ryghteous is euer mercyfull, and lendeth: and his seede is blessed.

27 Flee from euyll, and doo the thyng that is good: and dwel for euermore.

28 For the Lorde loueth the thyng that is ryght: he forsaketh not his that be godly, but they are preserued for euer.

29 The ryghteous shalbe punished: as for the seede of the vngodly, it shalbe rooted out.

30 The ryghteous shal inherite the land: and dwel therin for euer.

31 The mouth of the ryghteous is exercised in wysedome: and his tongue wyll be talkyng of iudgement.

32 The lawe of his God is in his hart: and his goynges shal not slyde.

33 The vngodly seeth the ryghteous: and seeketh occasion to slay hym.

34 The Lorde wyl not leaue hym in his hand: nor condemne hym when he is iudged.

35 Hope thou in the Lorde, and kepe his way, and he shal promote thee, that thou shalt possesse the lande: when the vngodly shal perysshe, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishyng lyke a greene bay tree.

37 And I went by, and loe, he was gone: I sought hym, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thyng that is ryght: for that shall bryng a man peace at the last.

39 As for the transgressours, they shal perysshe together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the ryghteous commeth of the Lorde: which is also their strength in the tyme of trouble.

41 And the Lord shal stand by them, and saue them: he shall deliuer them from the vngodly, and shal saue them, because they put their trust in hym.

Domine

Domine ne. Psalm.xxxviii.

1 PUT me not to rebuke, O Lord, in thine anger: neyther chasten me in thy heauy displeasure. Mornyng prayer.

2 For thyne arrowes sticke fast in me: and thy hande presseth me sore.

3 There is no health in my flesshe, because of thy displeasure: neyther is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone ouer my heade: and are lyke a sore burden too heauie for me to beare.

5 My woundes stynke, & are corrupt: through my foolyshnesse.

6 I am brought into so great trouble and miserie: that I goe mournyng al the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smytten: I haue roared for the very disquietnesse of my hart.

9 Lorde thou knowest all my desyre: and my gronyng is not hydde from thee.

10 My hart panteth, my strength hath fayled me: and the syght of myne eyes is gone from me.

11 My louers and my neyghbours dyd stande lookyng vppon my trouble: and my kynsmen stoode a farre of.

12 They also that sought after my lyfe, layde snares for me: and they that went about to doo me euyl, talked of wickednesse, and imagined deceite al the day long.

13 As for me, I was lyke a deafe man, and

heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answeare for me, O Lorde my God.

16 I haue requyred that they (euen myne enimies) shoulde not tryumphe ouer me: for when my foote slypt, they reioyced greatly agaynst me.

17 And I truely am set in the plague: and my heauinesse is euer in my syght.

18 For I wyll confesse my wickednesse: and be sorie for my sinne.

19 But myne enimies lyue, and are myghtie: and they that hate me wrongfully, are many in number.

20 They also that rewarde euyll for good, are agaynst me: because I folowe the thyng that is good.

21 Forsake me not, O Lorde my God: be not thou farre fro me.

22 Haste thee to helpe me: O Lorde God my saluation.

Dixi custodiam. Psalm. xxxix.

1 I Sayde, I wyll take heede to my wayes: that I offende not in my tongue.

2 I wyl kepe my mouth (as it were with a bridle:) whyle the vngodly is in my syght.

3 I held my tongue and spake nothyng: I kept silence, yea euen from good wordes, but it was payne and greefe to me.

4 My hart was whot within me, and whyle I

was

was thus musyng, the fyre kyndeled: and at the last I spake with my tongue.

5 Lord, let me knowe mine ende, and the number of my dayes: that I may be certified howe long I haue to lyue.

6 Behold thou hast made my dayes as it were a span long: and myne age is euen as nothyng in respect of thee: and verely euery man lyuyng is altogether vanitie.

7 For man walketh in a vayne shadowe, and disquieteth hym selfe in vayne: he heapeth vp ryches, and can not tel who shall gather them.

8 And nowe Lorde what is my hope: truely my hope is euen in thee.

9 Delyuer me from all myne offences: and make me not a rebuke vnto the foolyshe.

10 I became dumbe, & opened not my mouth: for it was thy dooyng.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauie hande.

12 When thou with rebukes doest chasten man for sinne: thou makest his beautie to consume away lyke as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consyder my callyng: holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as al my fathers were.

15 Oh spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psalm.xl.

1 I Waited patiently for the Lorde: and he enclyned vnto me, and hearde my callyng.

2 He brought me also out of the horrible pyt, out of the myre and clay: and set my feete vpon the rocke, and ordered my goynges.

3 And he hath put a newe song in my mouth: euen a thankes geuyng vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lorde.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as goe about with lyes.

6 O Lorde my God, great are thy woonderous workes whiche thou hast doone: lyke as be also thy thoughtes whiche are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I woulde declare them, & speake of them: they shoulde be moe then I am able to expresse.

8 Sacrifice and meate offeryng thou wouldest not haue: but myne eares hast thou opened.

9 Burnt offerynges and sacrifice for sinne hast thou not requyred: then sayde I, loe I come.

10 In the volume of the booke it is wrytten of me, that I shoulde fulfyll thy wyll, O my God: I am content to doo it, yea thy lawe is within my hart.

11 I haue declared thy rygbteousnesse in the great congregation: loe, I wyl not refrayne my lyppes, O Lorde, and that thou knowest.

12 I haue not hyd thy rygbteousnes within my hart: my talkyng hath been of thy trueth, and

and of thy saluation.

13 I haue not kept backe thy louyng mercy and trueth: from the great congregation.

14 Withdrawe not thou thy mercie from me, O Lorde: let thy louyng kyndnesse & thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken suche holde vpon me, that I am not able to loke vp: yea they are mo in number then the heares of my head, and my hart hath fayled me.

16 O Lorde, let it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

17 Let them be ashamed and confounded together, that seeke after my soule to destroy it: let them be driuen backward, and put to rebuke that wyshe me euyl.

18 Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

19 Let al those that seeke thee, be ioyfull and glad in thee: and let suche as loue thy saluation say alway, the Lorde be praysed.

20 As for me, I am poore and needie: but the Lorde careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psalm. xli.

1 BLessed is he that considereth the poore (and needie) the Lord shal deliuer him in the tyme of trouble. Euenyng prayer.

2 The Lorde preserue hym and keepe hym

hym alyue, that he may be blessed vppon earth: and delyuer not thou hym into the wyll of his enimies.

3 The Lorde comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I sayde, Lorde be mercyfull vnto me: heale my soule, for I haue synned agaynst thee.

5 Myne enimies speake euyl of me: when shal he dye, and his name perysshe?

6 And yf he come to see me, he speaketh vanitie: and his hart conceiueth falshood within him selfe, and when he commeth foorth, he telleth it.

7 Al myne enimies whysper togeather against me: euen agaynst me doo they imagine this euyll.

8 Let the sentence of gyltinesse procede agaynst hym: and nowe that he lyeth, let hym ryse vp no more.

9 Yea, euen myne owne familier frend (whom I trusted:) whiche dyd also eate of my bread, hath layde great wayte for me.

10 But be thou mercyfull vnto me, O Lorde: rayse thou me vp agayne, and I shall rewarde them.

11 By this I knowe thou fauourest me: that myne enimie doeth not tryumphe agaynst me.

12 And when I am in healthy, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lorde God of Israel: world without ende. Amen.

Quemadmodum

Quemadmodum. Psal. xlii.

1 LIke as the Hart desyreth the water brookes: so longeth my soule after thee O God.

2 My soule is a thirst for God, yea euen for the lyuyng God: when shall I come to appeare before the presence of God?

3 My teares haue ben my meate day & night: whyle they dayly say vnto me, where is now thy God?

4 Nowe when I thinke therupon, I powre out my hart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thankes geuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) & why art thou so vnquieted within me.

7 Put thy trust in God: for I will yet geue hym thankes for the helpe of his countenaunce.

8 My God, my soule is vexed within me: therfore will I remember thee concernyng the land of Iordane, and the litle hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pypes: all thy waues and stormes are gone ouer me.

10 The Lorde hath graunted his louing kyndnesse on the day time: and in the nyght season did I sing of hym, and made my prayer vnto the God of my lyfe.

11 I will say vnto the God of my strength, why hast thou forgotten me? why go I thus heauyly whyle the enimie oppresseth me?

12 My

12 My bones are smytten a sunder, as with a swoord: whyle myne enimyes (that trouble me) cast me in the teeth.

13 Namely, whyle they say dayly vnto me: where is nowe thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in GOD: for I will yet thanke hym whiche is the helpe of my countenance, and my God.

Iudica me deus. Psalm.xliii.

1 GIue sentence with me, O God, & defend my cause agaynst the vngodly people: O delyuer me from the deceytefull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauyly whyle the enimie oppresseth me?

3 Oh sende out thy lyght and thy trueth, that they may leade me, and bryng me vnto thy holy hyll, and to thy dwellyng.

4 And that I may goe vnto the aulter of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I geue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet geue hym thankes, whiche is the helpe of my countenaunce, and my God.

Deus auribus. Psalm.xliiii.

1 WE haue hearde with our eares, O God, our fathers haue tolde vs: what thou hast doone in their tyme of olde. Morning prayer.

2 Howe thou hast dryuen out the heathen with thy hande, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gat not the lande in possession therowe their owne swoorde: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenaunce: because thou haddest a fauour vnto them.

5 Thou art my kyng (O God:) sende helpe vnto Jacob.

6 Throughe thee will we ouerthrowe our enimies: and in thy name will we treade them vnder that ryse vp agaynst vs.

7 For I will not truste in my bowe: it is not my swoorde that shal helpe me.

8 But it is thou that sauest vs from our enimies, and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will prayse thy name for euer.

10 But nowe thou art farre of, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vppon our enimies: so that they whiche hate vs, spoyle our goodes.

12 Thou lettest vs to be eaten vp lyke sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and

takest

takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neighbours: to be laughed to ſcorne, and had in derision of them that are rounde about vs.

15 Thou makeſt vs to be a bywoorde among the heathen: and that the people ſhake their heades at vs.

16 My confuſion is dayly before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlaunderer and blaſphemer: for the enimie and auenger.

18 And though al this be come vpon vs, yet do we not forget thee: nor behaue our ſelues frowardly in thy couenaunt.

19 Our hart is not turned backe: neyther our ſteppes gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadowe of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any ſtrange God: ſhall not God ſearche it out, for he knoweth the very ſecrettes of the hart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheepe appointed to be ſlayne.

23 Vp Lorde, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherefore hydeſt thou thy face: and forgetteſt our miſerie and trouble?

25 For our ſoule is brought lowe euen vnto the duſt: our belly cleaueth vnto the grounde.

26 Ryſe and helpe vs: and deliuer vs for thy

mer-

mercies sake.

Eructauit cor meum. Psalm.xlv.

1 MY hart is endytyng of a good matter: I speake of the thynges whiche I haue made vnto the kyng.

2 My tongue is the penne of a redy wryter.

3 Thou art fayrer then the chyldren of men: full of grace are thy lyppes, because God hath blessed thee for euer.

4 Gyrd thee with thy swoorde vpon thy thygh, O thou most mighty: accordyng to thy worshyp and renowme.

5 Good lucke haue thou with thyne honour: ryde on, because of the worde of trueth, of mekenesse, and ryghteousnesse, and thy ryght hande shal teache thee terrible thynges.

6 Thyne arrowes are very sharpe, & the people shalbe subdued vnto thee: euen in the myddest among the kynges enimies.

7 Thy seate (O God) endureth for euer: the scepter of thy kyngdome is a ryght scepter.

8 Thou hast loued ryghteousnesse, and hated iniquitie: wherefore God (euen thy God) hath annoynted thee with the oyle of gladnesse aboue thy felowes.

9 All thy garmentes smell of Myrrhe, Aloes, and Casia: out of the Ivorie palaces, whereby they haue made thee glad.

10 Kynges daughters were among thy honourable women: vpon thy ryght hande dyd stande the Queene in a vesture of golde (wrought about with dyuers colours.)

11 Hearken

11 Hearken (O daughter) and consider, incline thyne eare: forget also thyne owne people, and thy fathers house.

12 So shal the king haue pleasure in thy beautie: for he is thy Lorde (God) and worship thou hym.

13 And the daughter of Tyre shalbe there with a gyft: lyke as the rich also among the people shall make their supplication before thee.

14 The kinges daughter is all glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the king in rayment of needle worke: the Virgins that be her felowes shall beare her companie, and shalbe brought vnto thee.

16 With ioy & gladnes shal they be brought: and shall enter into the kinges palace.

17 In stede of thy fathers thou shalt haue children: whom thou mayest make princes in all landes.

18 I wyll remember thy name from one generation vnto another: therefore shall the people geue thankes vnto thee, worlde without ende.

Deus noster refugium. Psal xlvi.

1 GOd is our hope and strength: a very present helpe in trouble.

2 Therfore wil not we feare though the earth be moued: and though the bylles be caried into the middes of the sea.

3 Though the waters therof rage and swell: and though the mountaynes shake at the tempest of the same.

4 The

4 The ryuers of the flood therof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therfore shall she not be remoued: God shal helpe her, and that ryght early.

6 The Heathen make much a doo, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lorde of hoastes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lorde: what destruction he hath brought vpon the earth.

9 He maketh warres to ceasse in al the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariottes in the fire.

10 Be styll then and knowe that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lord of hoastes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. Psalm. xlvii

O Clap your handes together (all ye people:) O syng vnto God with the voyce of melody. Euenseng prayer.

2 For the Lorde is high, and to be feared: he is the great king vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall choose out an heritage for vs: euen

the worshyp of Iacob whom he loued.

5 God is gone vp with a mery noyse: and the Lorde with the sound of the trumpe.

6 O sing prayses, sing praises vnto (our) God: O sing prayses, sing prayses vnto our king.

7 For God is the king of all the earth: sing ye prayses with vnderstanding.

8 God raygneth ouer the Heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very hygh exalted) doth defende the earth as it were with a shielde.

Magnus dominus. Psalm. xlviii.

1 GReat is the Lorde, and highly to be prayssed: in the citie of our God, euen vpon his holy hyll.

2 The hyll of Sion is a fayre place, and the ioy of the whole earth: vpon the North side lieth the citie of the great kyng, God is well knowen in her palaces as a sure refuge.

3 For loe, the kinges of the earth: are gathered and gone by together.

4 They marueyled to see such thinges: they were astonied, and sodaynly cast downe.

5 Feare came there vpon them, and sorowe: as vpon a woman in her trauayle.

6 Thou shalt breake the shippes of the sea: through the East wynde.

7 Lyke as we haue heard, so haue we seene in the citie of the Lorde of hoastes, in the citie of our God: God vpholdeth the same for euer.

8 We

8 We wayte for thy louyng kyndneſſe (O God:) in the middeſt of thy temple.

9 O God, according vnto thy name, ſo is thy prayſe vnto the worldes ende: thy ryght hande is ful of ryghteouſneſſe.

10 Let the mount Sion reioyce, & the daughters of Iuda be glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tel the towres thereof.

12 Marke wel her bulwarkes, ſet vp her houſes: that ye may tel them that come after.

13 For this God is our God for euer and euer: he ſhalbe our guide vnto death.

Audite hec omnes. Pſalm.xlix.

1 O Heare ye this, al ye people: ponder it with your eares, al ye that dwell in the worlde.

2 Hygh and lowe, ryche and poore: one with another.

3 My mouth ſhal ſpeake of wyſedome: and my hart ſhal muſe of vnderſtandyng.

4 I wyll encline mine eare to the parable: and ſhewe my darke ſpeache vpon the harpe.

5 Wherefore ſhoulde I feare in the dayes of wyckedneſſe: and when the wyckedneſſe of my heeles compaſſeth me rounde about?

6 There be ſome that put their truſt in their goodes: and boaſt them ſelues in the multitude of their ryches.

7 But no man may delyuer his brother: nor make agreement vnto God for hym.

8 For it coſt more to redeeme theyr ſoules: ſo that he muſt let that alone for euer.

9 Yea though he liue long: and ſee not the graue.

10 For he ſeeth that wyſe men alſo dye, and periſhe together: aſwel as the ignorant and fooliſhe, and leaue theyr ryches for other.

11 And yet they thinke that theyr houſes ſhal continue for euer: and that theyr dwelling places ſhal endure from one generation to another, and cal the landes after theyr owne names.

12 Neuertheleſſe, man will not abide in honour: ſeeyng he may be compared vnto the beaſtes that periſhe, this is the way of them.

13 This is their fooliſhneſſe: and theyr poſteritie prayſe theyr ſaying.

14 They lye in the hell like ſheepe, death gnaweth vpon them, and the righteous ſhal haue dominacion of them in the morning: their beautie ſhall conſume in the ſepulchre out of theyr dwellyng.

15 But God ſhall deliuer my ſoule from the place of hell: for he ſhal receiue me.

16 Be not thou afrayde though one be made ryche: or yf the glory of his houſe be encreaſed.

17 For he ſhal cary nothing away with hym when he dyeth: neyther ſhall his pompe folowe hym.

18 For whyle he liued, he counted him ſelfe an happy man: and ſo long as thou doeſt wel vnto thee ſelfe, men will ſpeake good of thee.

19 He ſhal folowe the generations of his fathers: and ſhal neuer ſee lyght.

20 Man beyng in honour, hath no vnderstan-
dyng: but is compared vnto the beastes that pe-
rysshe.

Deus deorum. psalm.l.

1 THe Lorde, euen the most myghty God hath spoken: and called the worlde from the rysing vp of the sunne, vnto the goyng downe therof. Mornyng prayer.

2 Out of Sion hath God appeared: in per-
fect beautie.

3 Our God shall come, and shall not keepe si-
lence: there shall go before hym a consumyng
fire, and a mighty tempest shalbe stirred vp
rounde about hym.

4 He shall call the Heathen from above: and
the earth, that he may iudge his people.

5 Gather my saintes together vnto me: those
that haue made a couenaunt with me, with sa-
crifice.

6 And the heauens shal declare his righteous-
nesse: for God is iudge hym selfe.

7 Heare O my people, and I will speake: I
my selfe wyll testifie agaynst thee, O Israel, for
I am God, euen thy God.

8 I wyll not reproue thee, because of thy sacri-
fices, or for thy burnt offeringes: because they
were not alway before me.

9 I wyll take no Bullocke out of thy house:
nor bee Goates out of thy folders.

10 For all the beastes of the Forest are myne:
and so are the Cattels vpon a thousande hylles.

11 I knowe all the fowles vpon the mountaynes: and the wylde beastes of the feelde are in my syght.

12 Yf I be hungry, I wyll not tel thee: for the whole worlde is mine, and al that is therein.

13 Thinkest thou that I wil eate bulles flesh: and drinke the blood of goates?

14 Offer vnto God thankesgeuyng: and pay thy vowes vnto the most hyghest.

15 And cal vpon me in the tyme of trouble: so wil I heare thee, and thou shalt prayse me.

16 But vnto the vngodly sayde God, why doest thou preache my lawes: and takest my couenaunt in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my woordes behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast ben partaker with the adulterers.

19 Thou hast let thy mouth speake wyckednesse: and with thy tongue thou hast set forth deceyt.

20 Thou satest and spakest agaynst thy brother: yea, and hast slaundered thyne owne mothers sonne.

21 These thinges hast thou done and I held my tongue, and thou thoughtest (wyckedly) that I am euen such a one as thee selfe: but I wil reproue thee, and set before thee the thynges that thou hast done.

22 O consyder this, ye that forget God: lest I plucke you away, and there be none to delyuer you.

23 Who

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation ryght, wyll I shewe the saluation of God.

Miserere mei deus. Psalm li.

1 HAue mercy vpon me (O God) after thy great goodnes: according vnto the multitude of thy mercies, do away myne offences.

2 Washe me throughly from my wickednesse: and clense me from my sinne.

3 For I knowledge my faultes: and my sinne is euer before me.

4 Agaynst thee only haue I sinned, and done this euyll in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde I was shapen in wickednesse: and in sinne hath my mother conceaued me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstande wysedome secretly.

7 Thou shalt purge me with Hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then Snowe.

8 Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out al my misdeedes.

10 Make me a cleane hart, (O God:) and renue a ryght spirite within me.

11 Cast me not away from thy presence: and take not thy holy spirite from me.

12 O geue me the comfort of thy helpe again: and stablish me with thy free spirite.

13 Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from blood gyltinesse, O God, thou that art the God of my health: and my tongue shall syng of thy rygh teousnesse.

51 Thou shalt open my lippes, O Lorde: and my mouth shall shewe thy prayse.

16 For thou desyrest no sacrifice, els would I geue it thee: but thou delightest not in burnt offerynges.

17 The sacrifice of God is a troubled spirite: a broken and contrite hart, O God, shalt thou not dispise.

18 O be fauourable and gracious vnto Sion: buylde thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of rygh teousnesse, with the burnt offerynges and oblations: then shall they offer young bullockes vpon thyne aulter.

Quid gloriaris. Psalm.lii.

1 WHy boastest thou thee selfe thou tyraunt: that thou canst do mischeefe

2 Where as the goodnesse of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: & with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vngratiousnesse more then goodnes: & to talke of lies more then rygh teousnesse.

5 Thou

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therfore shall God destroy thee for euer: he shall take thee and plucke thee out of thy dwelling, and roote thee out of the lande of the lyuyng.

7 The righteous also shal see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthed hym selfe in his wickednesse.

9 As for me, I am like a greene Olyue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alway geue thankes vnto thee for that thou hast done: and I wyll hope in thy name, for thy saintes lyke it well.

Dixit insipiens. Psalm. liii.

Euenyng prayer.

1 THe foolish body hath said in his hart: there is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstande, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without vnderstandyng that worke wickednesse: eating vp my people as if they

they would eate bread, they haue not called vpon God.

6 They were afrayde, where no feare was: for God hath broken the bones of hym that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 O that the ſaluation were geuen vnto Iſrael out of Sion: oh that the Lorde woulde deliuer his people out of captiuitie.

8 Then ſhoulde Jacob reioyce: and Iſrael ſhoulde be right glad.

Deus in nomine. Pſalm.liiii.

1 SAue me (O God) for thy names ſake: and auenge me in thy ſtrength.

2 Heare my prayer (O God:) and hearken vnto the wordes of my mouth.

3 For ſtraungers are ryſen vp againſt me: and tyrannes (which haue not God before their eyes) ſeeke after my ſoule.

4 Beholde, God is my helper: the Lord is with them that vpholde my ſoule.

5 He ſhall reward euyll vnto mine enimies: deſtroy thou them in thy trueth.

6 An offeryng of a free hart wyl I geue thee, and prayſe thy name (O Lorde:) becauſe it is ſo comfortable.

7 For he hath deliuered me out of al my trouble: and myne eye hath ſeene his deſyre vpon myne enimies.

Exaudi

Exaudi deus. Pſal.lv.

1 HEare my prayer (O God:) and hide not thee ſelfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enimie crieth ſo, and the vngodly commeth on ſo faſt: for they are mynded to do me ſome miſchiefe, ſo malitiouſly are they ſet agaynſt me.

4 My hart is diſquieted within me: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſayde, O that I had wynges lyke a Doue: for then woulde I flee away, & be at reſt.

7 Loe then woulde I get me away farre of: and remayne in the wyldernesſe.

8 I woulde make haſte to eſcape: becauſe of the ſtormie winde and tempeſt.

9 Deſtroy their tongues (O Lord) and diuide them: for I haue ſpyed vnrighteouſneſſe and ſtryfe in the citie.

10 Day and night they goe about within the walles therof: miſchiefe alſo and ſorowe are in the middes of it.

11 Wickednesſe is therein: deceyt and guile goe not out of her ſtreetes.

12 For it is not an open enimie that hath done me this diſhonour: for thē I could haue borne it.

13 Neither was it mine aduerſarie that dyd magnifie hym ſelfe agaynſt me: for then (peradventure) I woulde haue hyd me ſelfe from him.

14 But

14 But it was euen thou my companion: my guyde, and myne owne familier frende.

15 We tooke sweete counsell together: and walked in the house of God as frendes.

16 Let death come hastyly vpon them, and let them go downe quicke into hell: for wickednesse is in their dwellinges, and among them.

17 As for me, I wyll call vpon God: and the Lorde shall saue me.

18 In the euening and mornyng, and at noone day wyll I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace from the battayle that was agaynst me: for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bryng them downe: for they wyll not turne, nor feare God.

21 He layde his handes vppon suche as be at peace with him: and he brake his couenaunt.

22 The wordes of his mouth were softer then butter, hauyng warre in his hart: his wordes were smoother then oyle, and yet be they very swordes.

23 O cast thy burthen vpon the Lorde, and he shall norish thee: and shall not suffer the ryghteous to fall for euer.

14 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirstie and deceitful men shall not liue out halfe their dayes: neuerthelesse my trust shalbe in thee, O Lorde.

Mise-

Miserere mei deus. psalm.lvi.

1 BE mercyfull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me. Morning prayer.

2 Myne enimies are dayly in hande to swalowe me vp: for they be many that fyght agaynst me, O thou most highest.

3 Neuertheles, though I am sometime afrayde: yet put I my truste in thee.

4 I wyl prayse God because of his worde: I haue put my truste in GOD, and wyl not feare what flesshe can do vnto me.

5 They dayly mistake my wordes: all that they imagine, is to do me euil.

6 They holde altogether, and keepe themselues close: and marke my steppes, when they lay wayte for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flyttynges, put my teares into thy bottell: are not these thynges noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enimies be put to flight: this I knowe, for God is on my syde.

10 In Gods worde wyll I reioyce: in the Lordes worde wyl I comfort me.

11 Yea in God haue I put my truste: I will not be afrayde what man can do vnto me.

12 Vnto thee (O God) wil I pay my vowes: vnto thee wil I geue thankes.

13 For thou hast deliuered my soule fro death, and

and my feete from falling: that I may walk before God in the light of the liuing.

Miserere mei. Psal.lvii.

1 BE mercyful vnto me, O God, be mercyful vnto me, for my soule trusteth in thee: and vnder the shadowe of thy winges shalbe my refuge, vntyl this tyrannie be ouerpast.

2 I wyl cal vnto the most high GOD: euen vnto the GOD that shal perfourme the cause whiche I haue in hande.

3 He shall sende from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shal sende forth his mercy and trueth: my soule is among Lions.

5 And I lye euen among the children of men (that are set on fyre:) whose teeth are speares and arrowes, and their tongue a sharpe swoorde.

6 Set vp thee selfe O God, aboue the heauens: and thy glory aboue al the earth.

7 They haue layde a nette for my feete, and pressed downe my soule: they haue dygged a pyt before me, and are fallen into the myddest of it them selues.

8 My hart is fixed, O God, my hart is fixed: I wil sing, and geue prayse.

9 Awake vp my glory, awake Lute & Harpe: I mee selfe wil awake ryght early.

10 I wyl geue thankes vnto thee, O Lorde, among the people: and I wyl syng vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto

vnto the heauens : and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psalm.lviii.

1 ARe your mindes set vpon righteousnes, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischeefe in your hart vpon the earth : and your handes deale with wickednesse.

3 The vngodly are forwarde euen from their mothers wombe: assoone as they be borne they go astray and speake lyes.

4 They are as venemous as the poyson of a serpent: euen like the deafe adder that stoppeth her eares.

5 Whiche refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth(O god)in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snayle, and be like the vntymely fruite of a woman: and let them not see the Sunne.

8 Or euer your pottes be made whotte with thornes : so let indignation vexe hym, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeaunce : he shall washe his footesteppes

in

in the blood of the vngodly.

10 So that a man shall say, verely there is a reward for the ryghteous: doubtelesse there is a God that iudgeth the earth.

Eripe me. psalm.lix.

Auenyng prayer.

1 DEliuer me from myne enimies (O God:) defende me from them that rise vp agaynst me.

2 O deliuer me from the wycked workers: and saue me from the bloodthirstie men.

3 For lo, they lye waytyng for my soule: the mightie men are gathered agaynst me, without any offence or fault of me, O Lorde.

4 They runne and prepare them selues without my fault: aryse thou therefore to helpe me, and beholde.

5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite al the heathen: and be not mercyfull vnto them that offende of malitious wickednesse.

6 They goe to and fro in the euening: they grenne like a dogge, and runne about through the citie.

7 Beholde, they speake with theyr mouth, and swordes are in theyr lippes: for who doth heare?

8 But thou, O Lorde shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength wyll I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and

and God shall let me see my desire vpon myne enemies.

11 Slay them not, lest my people forget it: but scatter them abroade among thy people, and put them downe, O Lorde, our defence.

12 For the sinne of their mouth, and for the wordes of their lyppes, they shalbe taken in their pryde: and why, their preachyng is of cursyng and lyes.

13 Consume them in thy wrath, consume them, that they may perysshe: and knowe that it is God whiche ruleth in Iacob, vnto the endes of the worlde.

14 And in the euenyng they wyl returne: grynne lyke a dogge, and wyl goe about the citie.

15 They wyll runne here and there for meate: and grudge yf they be not satisfied.

16 As for me, I wyll syng of thy power, and wyll prayse thy mercie betymes in the mornyng: for thou hast been my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) wyll I syng: for thou, O God, art my refuge, and my mercyfull God.

Deus repulisti nos. psalm lx.

1 O God, thou that hast cast vs out, and scattered vs abrode: thou hast also ben displeased, O turne thee vnto vs agayne.

2 Thou hast moued the lande, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie thinges: thou hast geuen vs a drynke of deadly wyne.

4 Thou haſt geuen a token for ſuche as feare thee: that they may tryumphe becauſe of the trueth.

5 Therfore were thy beloued deliuered: helpe me with thy ryght hande, and heare me.

6 God hath ſpoken in his holyneſſe, I wyll reioyce and diuide Sichem: and meate out the valley of Sucoth.

7 Gilead is myne, & Manaſſes is myne: Ephraim alſo is the ſtrength of my head, Iuda is my lawe geuer.

8 Moab is my waſhpot, ouer Edom will I caſt out my ſhooe: Philiſtia be thou glad of me.

9 Who wyll leade me into the ſtrong citie: who wyl bryng me into Edom?

10 Haſt thou not caſt vs out, O God: wylt not thou, O God, goe out with our hoſtes?

11 O be thou our helpe in trouble: for vayne is the helpe of man.

12 Through God we ſhall doo great actes: for it is he that ſhal treade downe our enimies.

Exaudi deus: Pſalm. lxi.

1 HEare my crying, O God: geue eare vnto my prayer.

2 From the endes of the earth wyll I cal vnto thee: when my hart is in beauinceſſe.

3 Oh ſet me vp vpon the rocke that is hygher then I: for thou haſt been my hope, and a ſtrong towre for me agaynſt the enimie.

4 I wyll dwell in thy tabernacle for euer: and my truſt ſhalbe vnder the couerynge of thy wynges.

5 For

5 For thou, O Lorde, hast hearde my desyres: and hast geuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the kyng a long life: that his yeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louyng mercie and faythfulnesse, that they may preserue hym.

8 So wil I alway syng praise vnto thy name: that I may dayly perfourme my vowes.

Nonne deo. Psalm.lxii.

1 MY soule truely wayteth styll vppon God: for of hym commeth my saluation. Mornyng prayer.

2 He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 Howe long wyl ye imagine mischefe against euery man: ye shalbe slayne al the sorte of you, yea as a totteryng wal shal ye be, and lyke a broken hedge.

4 Their deuice is onely howe to put hym out whom God wyll exalte: their delyte is in lyes, they geue good woordes with their mouth, but curse with their hart.

5 Neuertheless, my soule wayte thou styl vppon God: for my hope is in hym.

6 He truely is my strength and my saluation: he is my defence, so that I shal not fal.

7 In God is my health, and my glorie: the rocke of my myght, and in God is my trust.

8 O put your truſt in him alway (ye people:) powre out your hartes before hym, for God is our hope.

9 As for the chyldren of men, they are but vayne: the chyldren of men are deceytefull vpon the weyghtes, they are altogether lyghter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, geue not your ſelues vnto vanitie: yf riches encreaſe, ſet not your hart vpon them.

11 God ſpake once and twyſe: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lorde art mercifull: for thou rewardeſt euery man accordyng to his woorke.

Deus deus meus. Pſalm.lxiii.

1 O God, thou art my God: early wyll I ſeeke thee.

2 My ſoule thyrſteth for thee, my fleſhe alſo longeth after thee: in a barren and dyre lande, where no water is.

3 Thus haue I looked for thee in holyneſſe: that I myght beholde thy power and glorie.

4 For thy louing kindeneſſe is better then the lyfe it ſelfe: my lyppes ſhal prayſe thee.

5 As long as I lyue wyll I magnifie thee on this maner: and lyft vp my handes in thy name.

6 My ſoule ſhalbe ſatiſfied, euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyfull lyppes.

7 Haue I not remembred thee in my bed: and thought vppon thee when I was wakyng?

8 Becauſe

8 Because thou hast ben my helper: therfore vnder the shadowe of thy wynges wyll I reioyce.

9 My soule hangeth vpon thee: thy ryghte hande hath vpholden me.

10 These also that seke the hurt of my soule: they shall go vnder the earth.

11 Let them fall vpon the edge of the swoorde: that they may be a portion for Foxes.

12 But the king shall reioyce in God, all they also that sweare by him shalbe commended: for the mouth of them that speake lyes shalbe stopped.

Exaudi deus. Psal. lxiiii.

1 HEare my voyce, O God, in my prayer: preserue my lyfe from feare of the enimy.

2 Hyde me from the gatheryng together of the frowarde: and from the insurrection of wicked doers.

3 Whiche haue whet their tongue lyke a swoorde: and shoote out their arrowes, euen bitter woordes.

4 That they may priuily shoote at him whiche is perfect: sodenly do they hyt him, and feare not.

5 They courage them selues in mischeefe: and commune among them selues howe they may laye snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they kepe secrete among them selues euery man in the deepe of his harte.

7 But God shall sodenly shoote at them with

a swyft arrowe: that they shalbe wounded.

8 Yea, their owne tongues shal make them fall insomuche that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, this hath God doone: for they shall perceyue that it is his woorke.

10 The ryghteous shall reioyce in the Lorde, and put his trust in hym: and al they that are true of hart shalbe glad.

Te decet hymnus. Psalm.lxv.

Euenyng prayer.

1 THou, O God, art praysed in Sion: and vnto thee shall the vowe be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shal al flesh come.

3 My misdeedes preuayle against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou choosest and receauest vnto thee: he shall dwell in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou shalt shewe vs wonderfull thynges in thy ryghteousnesse, O God, of our saluation: thou that art the hope of all the endes of the earth, & of them that remayne in the broade sea.

6 Whiche in his strength setteth faste the mountaynes: and is girded about with power.

7 Which stylleth the ragyng of the sea, and the noyse of his waues: and the madnesse of his people.

8 They also that dwel in the vttermost partes

of

of the earth, shalbe afrayde at thy tokens: thou that makest the outgoynges of the moznyng and euenyng to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plentyous.

10 The ryuer of God is ful of water: thou prepariest their corne, for so thou prouidest for the earth.

11 Thou waterest her forowes, thou sendest rayne into the litle valleyes therof: thou makest it soft with the droppes of rayne, and blessest the encrease of it.

12 Thou crownest the yere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shal drop vpon the dwellynges of the wyldernesse: and the litle hylles shall reioyce on euery syde.

14 The foldes shalbe full of sheepe: the valleyes also shal stande so thicke with corne, that they shall laugh and syng.

Iubilate deo. Psal. lxvi.

1 O Be ioyfull in God all ye landes: syng prayses vnto the honour of his name, make his prayse to be glorious.

2 Say vnto God, howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be founde lyers vnto thee.

3 For all the worlde shall worshipp thee: syng of thee, and prayse thy name.

4 O come hyther, and beholde the woorkes of God: howe wonderfull he is in his doyng towarde the children of men.

5 He turned the sea into drye lande: so that

they went through the water on foote, there dyd we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and suche as wyl not beleue, shal not be able to exalt them selues.

7 O prayse our God (ye people:) and make the voyce of his prayse to be hearde.

8 Whiche holdeth our soule in lyfe: and suffereth not our feete to slyp.

9 For thou (O God) hast proued vs: thou also hast tryed vs, lyke as syluer is tryed.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou suffredst men to ryde ouer our heades: we went through fire and water, & thou broughtest vs out into a wealthie place.

12 I wyll goe into thy house with burnt offerynges: and wyll pay thee my vowes whiche I promised with my lyppes, and spake with my mouth when I was in trouble.

13 I wyll offer vnto thee fat burnt sacrifices, with the incense of Rammes: I wyll offer Bullockes and Goates.

14 O come hyther and hearken all ye that feare God: and I wyl tel you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue hym prayses with my tongue.

16 If I enclyne vnto wickednesse with my hart: the Lord wyll not heare me.

17 But God hath hearde me: and consydered the voyce of my prayer.

18 Praysed be God, whiche hath not cast out my

my prayer: nor turned his mercie fro me.

Deus misereatur. Psalm.lxvii.

1 GOD be mercyful vnto vs, and blesse vs: and shewe vs the light of his countenaunce, and be mercyful vnto vs.

2 That thy way may be knowen vpon earth: thy sauyng health among all nations.

3 Let the people prayse thee, O God: yea, let al the people prayse thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously: and gouerne the nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shal the earth bryng foorth her encrease: and God, euen our owne God, shal geue vs his blessyng.

7 God shall blesse vs: and all the endes of the worlde shal feare hym.

Exurgat deus. Psalm.lxviii.

1 LET God aryse, and let his enimies be scattered: let them also that hate hym, flee before hym. Mornyng prayer.

2 Lyke as the smoke vanisheth, so shalt thou dryue them away: and lyke as waxe melteth at the fyre, so let the vngodly perysshe at the presence of God.

3 But let the ryghteous be glad, and reioyce before God: let them also be merie and ioyfull.

4 O syng vnto God, and syng prayses vnto his name: magnifie hym that rydeth vpon the heauens,

heauens, as it were vpon an horse, prayse hym in his name, yea and reioyce before hym.

5 He is a father of the fatherlesse, and defendeth the cause of the wydowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one mynde in an house, and bryngeth the prysoners out of captiuitie: but letteth the runagates continue in scarsenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou O God, sendest a gracious rayne vpon thyne inheritaunce: and refreshedst it when it was weerie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lorde gaue the worde: great was the companie of the preachers.

12 Kynges with their armies dyd flee, & were discomfited: and they of the housholde diuided the spoyle.

13 Though ye haue lyen among the pottes, yet shall ye be as the wynges of a Doue: that is couered with syluer wynges, and her feathers lyke golde.

14 When the almyghtie scattered kynges for their sake: then were they as whyte as snowe in

Sal-

Salmon.

15 As the hyll of Basan, so is Gods hyll: euen an hygh hyll, as the hyll of Basan.

16 Why hop ye so ye high hylles, this is Gods hyll, in the whiche it pleaseth hym to dwel: yea the Lorde wyl abyde in it for euer.

17 The charrets of God are twenty thousand, euen thousandes of angelles: and the Lorde is among them as in the holy place of Sinai.

18 Thou art gone vp on hygh, thou hast ledde captiuitie captiue, and receyued gyftes for men: yea, euen for thyne enimies, that the Lorde God myght dwell among them.

19 Prayfed be the Lorde dayly: euen the God which helpeth vs, and powreth his benefytes vpon vs.

20 He is our God, euen the God of whom commeth salnation: God is the Lord, by whom we escape death.

21 God shall wounde the head of his enimies: and the hearie scalpe of suche a one as goeth on styll in his wyckednesse.

22 The Lorde hath sayde, I wyll bryng my people agayne as I dyd from Basan: myne owne wyll I bryng agayne as I dyd sometyme from the deepe of the sea.

23 That thy foote may be dypped in the blood of thyne enimies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, howe thou goest: howe thou my God and kyng, goest in the sanctuarie.

25 The syngers go before, the minstrels folowe after:

after: in the middest are the damoselles playing with the Tymbrelles.

26 Geue thankes, O Israel, vnto God the Lorde in the congregations: from the groundes of the hart.

27 There is litle Beniamin their ruler, and the princes of Iuda their counsell: the princes of Zabulon, and the princes of Neptali.

28 Thy God hath sent forth strength for thee: stablyshe the thyng, O God, that thou hast wrought in vs.

29 For thy temples sake at Hierusalem: so shal kynges bryng presentes vnto thee.

30 When the companie of the spearemen, and multitude of the myghte are scattered abrode among the beastes of the people (so that they humbly bryng peeces of syluer:) and when he hath scattered the people that delyght in warre.

31 Then shall the princes come out of Egypt: the Morians hande shall soone stretche out her handes vnto God.

32 Syng vnto God, O ye kyngdomes of the earth: O syng prayses vnto the Lorde.

33 Which sytteth in the heauens ouer al from the beggynnyng: loe, he doeth send out his voyce, yea and that a myghtie voyce.

34 Ascribe ye the power to God ouer Israel: his worshyp and strength is in the clowdes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he wyll geue strength and power vnto his people, blessed be God.

Saluum

Saluum me fac deus. Psal.lxix.

1 Saue me O God: for the waters are come in, euen vnto my soule.

Euenyng prayer.

2 I sticke fast in the deepe myre where no grounde is: I am come into deepe waters, so that the floodes ranne ouer me.

3 I am weery of my crying, my throte is dryed: my sight fayleth me for waytyng so long vppon my God.

4 They that hate me without a cause are moe then the heares of my head: they that are myne enimies and woulde destroye me gyltelesse, are myghtie.

5 I payed them the thyngs that I neuer toke: God thou knowest my simpletielle, and my faultes are not hyd from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not these that seeke thee, be confunded through me, O Lorde God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a straunger vnto my brethren: euen an aliaunt vnto my mothers chyldren.

9 For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, & chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: and they iested vpon me.

12 They that sit in the gate speake agaynst me: and the drunkardes make songues vpon me.

13 But

13 But Lorde I make my prayer vnto thee: in an acceptable tyme.

14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of the myre that I sincke not: oh let me be delyuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swalowe me vp: and let not the pyt shut her mouth vpon me.

17 Heare me, O Lorde, for thy louyng kyndenesse is comfortable: turne thee vnto me, accordyng to the multitude of thy mercies.

18 And hyde not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Drawe nygh vnto my soule, and saue it: oh delyuer me because of myne enimies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: myne aduersaries are all in thy syght.

21 Thy rebuke hath broken my hart, I am ful of heauinesse: I looked for some to haue pitie on me, but there was no man, neyther found I any to comfort me.

22 They gaue me gall to eate: and when I was thyrstie, they gaue me vineger to drynke.

23 Let their table be made a snare to take them selues withall: and let the thynges (that should haue been for their wealth) be vnto them an occasion of fallyng.

24 Let their eyes be blinded, that they see not: and euer bowe downe their backes.

25 Powre out thyne indignation vpon them: and

and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voyde: and no man tadwel in their tentes.

27 For they persecute hym whom thou hast smytten: and they talke howe they may vexe them whom thou hast wounded.

28 Let them fal from one wickednesse to another: and not come into thy ryghteousnesse.

29 Let them be wyped out of the booke of the lyuyng: and not be wrytten among the ryghteous.

30 As for me, when I am poore and in heauynesse: thyne helpe (O God) shal lyft me vp.

31 I wyl praise the name of God with a songe and magnifie it with thankes geuyng.

32 This also shall please the Lorde: better then a Bullocke that hath hornes and hookes.

33 The humble shal consyder this, and be glad: seeke ye after God, and your soule shal lyue.

34 For the Lorde heareth the poore: and despiseth not his prysoners.

35 Let heauen and earth prayse hym: the sea, and al that moueth therein.

36 For God wyll saue Sion, and buylde the cities of Juda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruauntes shall inherite it: and they that loue his name, shall dwel therein.

Deus

Deus in adiutorium. Psalm.lxx.

1 HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backwarde, and put to confusion, that wysshe me euyll.

3 Let them (for their rewarde) be soone brought to shame: that crye ouer me, there, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all suche as delyght in thy saluation, say alway, the Lorde be praysed.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lorde make no long tarrying.

In te domine. Psalm.lxxi.

Mornyng prayer.

1 IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rydde me, and deliuer me in thy ryghteousnes, enclyne thyne eare vnto me, and saue me.

2 Be thou my strong holde (whereunto I may alway resorte: thou hast promised to helpe me, for thou art my house of defence and my castle.

3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnryghteous and cruel man.

4 For thou, O Lorde God, art the thyng that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer

since

sute I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 Oh let my mouth be filled with thy prayse: (that I may syng of thy glory) and honour all the day long.

8 Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

9 For mine enimies speake agaynst me, and they that lay wayte for my soule take theyr counsel togeather, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym.

10 Goe not farre fro me, O God: my God haste thee to helpe me.

11 Let them be confounded and peryshe that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euyll.

12 As for me, I will patiently abide alway: and wyl prayse thee more and more.

13 My mouth shal dayly speake of thy rygh-teousnesse & saluation: for I know no end therof.

14 I will goe forth in the strength of the Lorde God: and wyl make mention of thy righteousnesse only.

15 Thou O GOD hast taught me fro my youth vp vntyl nowe: therefore wyl I tel of thy wonderous woorkes.

16 Forsake me not (O God) in mine old age, when I am gray headed: vntyl I haue shewed thy strength vnto this generation, & thy power

to all them that are yet for to come.

17 Thy ryghteousnesse (O God) is very hyghe and great thynges are they that thou hast done, O God, who is lyke vnto thee?

18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne, and refreshe me: yea, and broughtest me from the deepe of the earth agayne.

19 Thou hast brought me to great honour: and comforted me on enery side.

20 Therefor wyll I prayse thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee wyll I syng vpon the Harpe, O thou holy one of Israel.

21 My lippes wyl be fayne when I syng vnto thee: and so wyll my soule whom thou hast deliuered.

22 My tongue also shall talke of thy ryghteousnesse all the day long: for they are confounded and brought vnto shame that seeke to do me euyll.

Deus iudicium. Psalm.lxxii.

1 GEue the king thy iudgmentes (O God) and thy ryghteousnesse vnto the kinges sonne.

2 Then shal he iudge the people accordyng vnto ryght: and defende the poore.

3 The mountaynes also shall bryng peace: and the litle hilles ryghteousnesse vnto the people.

4 He shall keepe the simple folke by their ryght: defende the children of the poore, and punishe the wrong doer.

5 They shall feare thee as long as the sunne and

and moone endureth: from one generation to another.

6 He shal come downe lyke the rayne into a fleece of wooll: euen as the droppes that water the earth.

7 In his tyme shall the ryghteous florysshe: yea, and abundance of peace, so long as the moone endureth.

8 His dominion shalbe also from the one sea to the other: & from the flood vnto the worldes ende.

9 They that dwell in the wyldernesse, shall kneele before hym: his enimies shall lycke the dust.

10 The kinges of Tharsis and of the Iles shal geue presentes: the kinges of Arabia and Saba shal bring giftes.

11 All kynges shal fal downe before hym: all nations shal do hym seruice.

12 For he shal deliuer the poore when he crieth: the needy also, & him that hath no helper.

13 He shalbe fauourable to the simple and needie: and shal preserue the soules of the poore.

14 He shal deliuer theyr soules from falshood and wrong: and deare shal theyr blood be in his syght.

15 He shal liue, and vnto hym shalbe geuen of the golde of Arabia: prayer shalbe made euer vnto hym, and dayly shal he be praysed.

16 There shalbe an heape of corne in the earth, high vpon the hilles: his fruite shal shake like Libanus, and shalbe greene in the citie, lyke grasse vpon the earth.

17 His name shall endure for euer, his name shal remayne vnder the sunne among the posterities: which shalbe blessed through him, and all the heathen shal prayse hym.

18 Blessed be the Lord God, euen the God of Israel: whiche only doth wonderous thynges.

19 And blessed be the name of his maiestie for euer: and al the earth shalbe fylled with his maiestie, Amen, Amen.

Euenyng prayer.

Quam bonus Israel. Psalm.lxxiii.

1 TRuely God is louing vnto Israel: euen vnto suche as are of a cleane hart.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why, I was greened at the wycked: I do also see the vngodly in such prosperitie.

4 For they are in no peryl of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued lyke other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their eyes swel with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wycked blasphemie: their talkyng is agaynst the most hygheste.

9 For they stretche foorth their mouth vnto the heauen: and their tongue goeth through the worlde.

10 Therfore fall the people vnto them: and thereout sucke they no smal aduauntage.

11 Tushe

11 Tushe (say they) howe should God perceiue it: is there knowledge in the most highest?

12 Loe, these are the vngodly, these prosper in the worlde, and these haue riches in possession: and I sayde, then haue I cleansed my hart in vayne, and washed my handes in innocencie.

13 All the day long haue I ben punished: and chastened euery morning.

14 Yea, and I had almost sayd euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstande this: but it was to harde for me.

16 Vntyl I went into the sanctuary of God: then vnderstoode I the ende of these men.

17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh howe sodaynely do they consume: perishe, and come to a fearefull ende?

19 Yea, euen lyke a dreame when one awaketh: so shalt thou make their image to vanyshe out of the citie.

20 Thus my hart was greeued: and it went euen through my reynes.

21 So foolishe was I, and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hande.

23 Thou shalt guide me with thy counsel: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desyre in com-

parison of thee.

25 My flesh and my hart fayleth: but God is the strength of my hart, & my portion for euer.

26 For loe, they that forsake thee shal perish: thou hast destroyed all them that commit fornication agaynst thee.

27 But it is good for mee to holde me fast by God, to put my trust in the Lorde God: and to speake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid deus. Psalm. lxxiiii.

1 O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lyft vp thy feete, that thou mayest vtterly destroy euery enimie: which hath done euyll in thy sanctuarie.

5 Thine aduersaries roze in the middest of thy congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bryng it to an excellent woorke.

7 But nowe they breake downe all the carued woorke therof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy name euen vnto the grounde.

9 Yea, they sayde in their hartes, let vs make

hauocky

hanocke of them altogeather: thus haue they burnt vp al the houses of God in the lande.

10 We see not our tokens, there is not one prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, howe long shal the aduersarie do this dishonour: howe long shal the enimie blaspheme thy name, for euer?

12 Why withdrawest thou thy hande: why pluckest not thou thy ryght hande out of thy bosome to consume the enimie.

13 For God is my king of olde: the helpe that is done vpon earth, he doth it him selfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heades of the dragons in the waters.

15 Thou smotest the heades of Leuiathan in peeces: and gauest him to be meate for the people in the wyldernesse.

16 Thou broughtest out fountaynes and waters out of the harde rockes: thou dryedst vp mightie watets.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set al the borders of the earth: thou hast made Sommer and Wynter.

19 Remember this, O Lorde, howe the enimie hath rebuked: and howe the foolyshe people hath blaspheined thy name.

20 O deliuer not the soule of thy turtle Doue vnto the multitude of the enimies: and forget not the congregation of the poore for euer.

21 Loke vpon the couenaunt: for al the earth

is full of darkneſſe, and cruell habitations.

22 O let not the ſimple go away aſhamed: but let the poore & needy geue prayſe vnto thy name.

23 Aryſe, O God, maintaine thine owne cauſe: remember howe the fooliſhe man blaſphemeth thee dayly.

24 Forget not the voyce of thine enimies: the preſumption of them that hate thee encreaſeth euer more and more.

Confitebimur tibi. Pſalm.lxxv.

Mornyng prayer.

1 VNto thee (O God) do we geue thanks: yea vnto thee do we geue thankes.

2 Thy name alſo is ſo nygh: and that do thy wonderous woorkes declare.

3 When I receaue the congregation: I ſhall iudge accordyng vnto ryght.

4 The earth is weake, and all the inhabitours thereof: I beare vp the pyllers of it.

5 I ſayde vnto the fooles, deale not ſo madly: and to the vngodly, ſet not vp your horne.

6 Set not vp your horne on hygh: and ſpeake not with a ſtiffe necke.

7 For promotion cõmeth neither from the eaſt nor from the weſt: nor yet from the ſouth.

8 And why? God is the iudge: he putteth downe one, and ſetteth vp another.

9 For in the hande of the Lorde there is a cup, and the wine is red: it is full mixt, and he powreth out of the ſame.

10 As for the dregges thereof: all the vngodly of the earth ſhall drynke them, & ſucke them out.

11 But

11 But I wyll talke of the God of Jacob: and prayse him for euer.

12 All the hornes of the vngodly also wyll I breake: and the hornes of the ryghteous shalbe exalted.

Notus in Iudea. psal.lxxvi.

1 IN Jurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwellyng in Sion.

3 There brake he the arrowes of the bowe: the shielde, the swoorde, and the battell.

4 Thou art of more honour and myght: then the hylles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue founde nothing.

6 At thy rebuke (O God of Jacob:) both the charret and horse is fallen.

7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to be hearde from heauen: the earth trembled, and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refrayne.

11 Promise vnto the Lord your God, and kepe it, all ye that be rounde about him: bryng presentes vnto hym that ought to be feared.

12 He

12 He ſhall refrayne the ſpirite of prynces: and is woonderful among the kynges of the earth.

Voce mea ad dom. Pſal.lxxvii.

1 I Wyll crye vnto God with my voyce: euen vnto God wyl I crye with my voyce, and he ſhal hearken vnto me.

2 In the tyme of my trouble I ſought the Lorde: my ſore ranne and ceaſſed not, in the nyght ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe I wyll thynke vpon God: when my hart is vexed, I wyll complayne.

4 Thou holdeſt myne eyes wakyng: I am ſo feeble that I can not ſpeake.

5 I haue conſyderd the dayes of olde: and the yeres that are paſt.

6 I call to remembraunce my ſong: and in the nyght I commune with myne owne hart, and ſearch out my ſpirites.

7 Wyll the Lorde abſent him ſelfe for euer: and wyll he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promiſe come vtterly to an ende for euermore?

9 Hath God forgotten to be gratious: and wyll he ſhut vp his louing kyndneſſe in diſpleaſure?

10 And I ſayde, it is myne owne infirmitie: but I wyll remember the yeres of the ryght hande of the moſt hyghеſt.

11 I wyll remember the workes of the Lorde:

and

and call to mynde thy woonders of olde tyme.
12 I wyl thinke also of al thy woꝛkes: and my talkyng shalbe of thy doynges.
13 Thy way, O God, is holy: who is so great a God (as our God?)
14 Thou art the God that doth wonders: and hast declared thy power among people.
15 Thou hast mightyly delyuered thy people: euen the sonnes of Iacob and Ioseph.
16 The waters sawe thee, O God, the waters sawe thee, and were afrayde: the deapthes also were troubled.
17 The cloudes powꝛed out water, the ayꝛ thundꝛed: and thine arrowes went abꝛode.
18 The voice of thy thunder was heard rounde about: the lightninges shone vpon the grounde, the earth was moued and shoke withall.
19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteppes are not knowen.
20 Thou leddest thy people lyke sheepe: by the hande of Moses and Aaron.

Attendite populo. Psalm. lxxviii.

1 HEare my lawe, O my people: encline your eares vnto the woꝛdes of my mouth. Enduyng prayer.
2 I wyll open my mouth in a parable: I wyll declare harde sentences of olde.
3 Which we haue heard and knowen: and such as our fathers haue tolde vs.
4 That we shoulde not hyde them from the chyldꝛen of the generations to come: but to shewe

shewe the honour of the Lorde, his mightie and wonderfull woorkes that he hath done.

5 He made a couenaunt with Jacob, and gaue Israel a lawe: whiche he commaunded our forefathers to teache their children.

6 That their posteritie myght knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shewe their children the same.

8 That they might put their trust in God: and not to forget the woorkes of God, but to keepe his commaundementes.

9 And not to be as their forefathers, a faythlesse and stubburne generation: a generation that set not their hart aryght, and whose spirite cleaueth not stedfastly vnto God.

10 Lyke as the children of Ephraim: which beyng harnessed and carying bowes, turned them selues backe in the day of battell.

11 They kept not the couenaunt of God: and woulde not walke in his lawe.

12 But forgat what he had done: and the wonderfull woorke that he had shewed for them.

13 Marueylous thynges dyd he in the sight of our forefathers in the lande of Egypt: euen in the feelde of Zoan.

14 He diuided the sea, and let them go through: he made the waters to stande on an heape.

15 In the day tyme also he led them with a cloude: and all the nyght through with a lyght of fire.

16 He claue the harde rockes in the wildernes: and gaue them drinke therof, as it had been out

of

of the great deapth.

17 He brought waters out of the stony rocke: so that it gushed out lyke the riuers.

18 Yet for al this, they sinned more agaynst hym: and prouoked the most highest in the wyldernesse.

19 They tempted God in theyr hartes: and required meate for theyr lust.

20 They spake agaynst God also, saying: shal God prepare a table in the wyldernesse?

21 He smote the stony rocke in deede, that the water gushed out, and the streames flowed withall: but can he geue bread also, or prouide flesshe for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure agaynst Israel.

23 Because they beleeued not in God: and put not theyr trust in his helpe.

24 So he commaunded the cloudes aboue: and opened the doores of heauen.

25 He rayned downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man dyd eate angels foode: for he sent them meate ynough.

27 He caused the east wynde to blowe vnder heauen: and through his power he brought in the southwest winde.

28 He rayned flesshe vppon them as thicke as dust: and feathered fowles lyke as the sande of the sea.

29 He let it fall among theyr tentes: euen rounde about theyr habitation.

30 So they did eate, & were wel fylled, for he gaue them their owne desire: they were not disappoynted of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slue the wealthiest of them: yea and smote downe the chosen men that were in Israel.

32 But for al this, they sinned yet more: and beleeued not his woonderous woorkes.

33 Therefore their dayes dyd he consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they dyd but flatter hym with their mouth: and dissembled with hym in their tongue.

37 For their hart was not whole with hym: neither continued they stedfast in his couenaunt.

38 But he was so mercyful that he forgaue their misdeedes: and destroyed them not.

39 Yea, many a tyme turned he his wrath away: and woulde not suffer his whole displeasure to aryse.

40 For he consydered that they were but flesh: and that they were euen a wynde that passeth away, and commeth not agayne.

41 Many a tyme dyd they prouoke him in the wylderneſſe: and greeued hym in the desart.

42 They turned backe, and tempted God: and moued the holy one in Israel.

43 They

43 They thought not of his hand: and of the day when he deliuered them from the hande of the enimie.

44 Howe he had wrought his myracles in Egypt: and his wonders in the feelde of Zoan.

45 He turned theyr waters into blood: so that they might not drynke of the ryuers.

46 He sent lyce among them, and deuoured them vp: and frogges to destroy them.

47 He gaue theyr fruites vnto the Catterpyller: and theyr labour vnto the Grashopper.

48 He destroyed their vines with hailestones: and theyr Mulbery trees with the frost.

49 He smote their cattel also with hailstones: and theyr flockes with hot thunder bolres.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euyl angels among them.

51 He made a way to his indignation, and spared not theyr soule from death: but gaue their lyfe ouer to the pestilence.

52 And smote al the first borne in Egypt: the most principall and mightiest in the dwellinges of Ham.

53 But as for his owne people, he led them forth like sheepe: and caried them in the wyldernesse like a flocke.

54 He brought them out safely, that they shoulde not feare: and ouerwhelmed theyr enimies with the sea.

55 And brought them within the borders of his sanctuarie: euen to his mountayne whiche he purchased with his right hande.

56 He

56 He cast out the heathen also before them: caused their lande to be diuided among them for an heritage, and made the tribes of Israel to dwel in their tentes.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes and fel away like their forefathers: starting aside like a broken bowe.

59 For they greeued hym with their hyl aulters: and prouoked him to displeasure with their images.

60 When God hearde this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsoke the tabernacle in Silo: euen the tent that he had pytched among them.

62 He delinered their power into captiuitie: and their beautie into the enimies hande.

63 He gaue his people ouer also vnto the swoorde: and was wroth with his inheritaunce.

64 The fyre consumed their young men: and their maydens were not geuen to maryage.

65 Their priestes were slaine with the swoorde: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and lyke a Giaunt refreshed with wine.

67 He smote his enimies in the hinder parte: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hyl of Sion, which he loued.

70 And

70 And there he buylded his temple on hygh: and layde the fundation of it, lyke the grounde whiche he hath made continually.

71 He chose Dauid also his seruaunt: and toke hym away from the sheepefoldes.

72 As he was folowyng the Ewes great with yonng ones, he tooke hym: that he myght feede Iacob his people, and Israel his inheritaunce.

73 So he fed them with a faythfull and true hart: and ruled them prudently with all his power.

Deus venerunt. Psalm.lxxix.

1 O God, the heathen are come into thine inheritaunce: thy holy temple haue they defyled, and made Hierusalem an heape of stones. Mornyng prayer.

2 The dead bodyes of thy seruantes haue they geuen to be meate vnto the foules of the ayre: and the flesshe of thy saintes vnto the beastes of the lande.

3 Their blood haue they shed lyke water on euery syde of Hierusalem: and there was no man to burie them.

4 We are become an open shame to our enimies: a very scorne and derision vnto them that are rounde about vs.

5 Lorde, howe long wylt thou be angrie: shal thy gelousie burne lyke fyre for euer?

6 Powre out thyne indignation vppon the heathen that haue not knowen thee: and vppon the kyngdomes that haue not called vppon thy name.

7 For they haue deuoured Jacob: and layde waste his dwellyng place.

8 O remember not our olde synnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God, of our saluation, for the glorie of thy name: O deliuer vs, and be mercyfull vnto our synnes for thy names sake.

10 Wherefore doo the Heathen say: where is nowe their God?

11 O let the vengeaunce of thy seruauntes blood that is shed: be openly shewed vppon the Heathen in our syght.

12 O let the sorowful syghing of the prysoners come before thee: accordyng to the greatnesse of thy power, preserue thou those that are appoynted to dye.

13 And for the blasphemie (wherewith our neighbours haue blasphemed thee:) reward thou them, O lord, seuen fold into their bosome.

14 So we that be thy people, and sheepe of thy pasture, shal geue thee thankes for euer: and wyll alway be shewyng forth thy prayse from generation to generation.

Qui regis Israel. Psalm.lxxx.

1 HEare, O thou shepheard of Israel, thou that leadest Joseph lyke a shepe: shewe thee selfe also thou that sittest vppon the Cherubims.

2 Before Ephraim, Beniamin, & Manasses styre vp thy strength, and come and helpe vs.

3 Turne vs agayne, O God: shewe the lyght

of thy countenaunce, and we shalbe whole.

4 O Lorde God of hostes: howe long wylt thou be angrie with thy people that prayeth?

5 Thou fedest them with the bread of teares: & genest them plenteousnesse of teares to drynke.

6 Thou hast made vs a very stryfe vnto our neighbours: and our enimies laugh vs to scorne.

7 Turne vs agayne thou God of hostes: shewe the lyght of thy countenaunce, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen and planted it.

9 Thou madest roome for it: and when it had taken roote it fylled the lande.

10 The hylles were couered with the shadowe of it: and the boughes thereof were lyke the goodly Cedar trees.

11 She stretched out her braunches vnto the sea: and her boughes vnto the ryuer.

12 Why hast thou then broken downe her hedge: that all they whiche goe by plucke of her grapes.

13 The wylde Bore out of the wood dooeth roote it vp: and the wylde beastes of the feelde deuoure it.

14 Turne thee agayne thou God of hostes, looke downe from heauen: beholde and visite this vine.

15 And the place of the vineyarde that thy ryght hande hath planted: and the branche that thou madest so strong for thee selfe.

16 It is burnt with fyre, & cut downe: and they shall perysshe at the rebuke of thy countenaunce.

17 Let thy hand be vpon the man of thy right hande: and vppon the ſonne of man whom thou madeſt ſo ſtrong for thyne owne ſelfe.

18 And ſo wyl not we goe backe from thee: O let vs lyue, and we ſhal cal vpon thy name.

19 Turne vs agayne, O Lorde God of hoſtes: ſhewe the lyght of thy countenance, and we ſhal be whole.

Exultate deo. Pſalm.lxxxi.

1 SIng we merely vnto God our ſtrength: make a chearefull noyſe vnto the God of Jacob.

2 Take the Shawme, bryng hyther the Tabret: the merie Harpe with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the tyme appoynted, and vppon our ſolemne feaſt day.

4 For this was made a ſtatute for Iſrael: and a lawe of the God of Jacob.

5 This he ordeyned in Joſeph for a teſtimony: when he came out of the lande of Egypt, and had hearde a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his handes were delyuered from (makyng) the pottes.

7 Thou calledſt vppon me in troubles, and I delyuered thee: and hearde thee, what tyme as the ſtorme fell vpon thee.

8 I proued thee alſo: at the waters of ſtryfe.

9 Heare, O my people, and I wyll aſſure thee, O Iſrael: yf thou wylt hearken vnto me.

10 There ſhall no ſtrange GOD be in thee: neither

neyther shalt thou worshyp any other God.

11 I am the Lorde thy God, whiche brought thee out of the lande of Egypt: open thy mouth wyde, and I shal fyll it.

12 But my people would not heare my voyce: and Israel woulde not obey me.

13 So I gaue them vp vnto their owne harts lust: and let them folowe their owne imaginations.

14 O that my people woulde haue hearkened vnto me: for yf Israel had walked in my wayes.

15 I shoulde soone haue put downe their enimies: and turned my hande agaynst their aduersaries.

16 The haters of the Lorde shoulde haue been founde lyers: but their tyme shoulde haue endured for euer.

17 He shoulde haue fed them also with the fynest wheate floure: and with honie out of the stonie rocke shoulde I haue satisfied thee.

Deus sterit in. psalm.lxxxii.

1 GOD standeth in the congregation of princes: he is a iudge among Gods. Euenyng prayer.

2 How long wyl ye geue wrong iudgement: and accepte the persons of the vngodly?

3 Defende the poore and fatherlesse: see that suche as be in neede and necessitie haue ryght.

4 Delyuer the outcast and poore: saue them from the hande of the vngodly.

5 They wyll not be learned, nor vnderstande, but walke on styll in darkenesse: all the funda-

tions of the earth be out of course.

6 I haue sayde, ye are Gods: and ye all are children of the most hyghest.

7 But ye shal dye lyke men: and fal lyke one of the princes.

8 Aryse, O God, and iudge thou the earth: for thou shalt take al heathen to thyne inheritance.

Deus quis similis. Psalm.lxxxiii.

1 HOlde not thy tongue, O God, kepe not styll scilence: refrayne not thee selfe, O God.

2 For loe, thyne enimies make a murmuryng: and they that hate thee haue lyft vp their head.

3 They haue imagined craftily agaynst thy people: and taken counsayle agaynst thy secrete ones.

4 They haue sayd, come and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembraunce.

5 For they haue cast their heades together with one consent: and are confederate agaynst thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amelech: the Philistines, with them that dwel at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doo thou to them as vnto the Madianites: vnto Sisera, & vnto Jabin, at the brooke of Kison.

10 Whiche

10 Whiche perished at Endor: and became as the doung of the earth.

11 Make them and their princes lyke Oreb and Zeb: yea make al their princes lyke as Zeba and Salmana.

12 Whiche say, let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wynde.

14 Like as the fyre that burneth vp the woodt and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afrayde with thy storme.

16 Make their faces ashamed, O Lorde: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perysshe.

18 And they shall knowe, that thou (whose name is Iehouah:) art onely the most hyghest ouer al the earth.

Quam dilecta. Psalm.lxxxiii.

1 O Howe amiable are thy dwellynges: thou Lorde of hostes.

2 My soule hath a desyre and longyng to enter into the courtes of the Lorde: my harte and my flesshe reioyce in the lyuyng God.

3 Yea the Sparow hath found her an house, and the Swalowe a nest, where she may laye her young: euen thy aulters, O Lorde of hostes, my kyng and my God.

4 Blessed are they that dwell in thy house: they wyl be alway prayssyng thee.

5 Blessed is the man whose strength is in thee: in whose hart are thy wayes.

6 Which goinge through the vale of miserie, vse it for a well: and the pooles are fylled with water.

7 They wyll goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

8 O Lorde God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and looke vpon the face of thyne annoynted.

10 For one day in thy courtes: is better then a thousande.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tentes of vngodlynesse.

12 For the Lorde God is a lyght and defence: the Lorde wyll geue grace and worshyp, and no good thyng shal he withholde from them that lyue a godly lyfe.

13 O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. psalm.lxxxv.

1 LOrd thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgeuen the offence of thy people: and couered al their synnes.

3 Thou hast taken away al thy displeasure: & turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our sauiour: and

let

let thine anger ceasse from vs.

5 Wylt thou be displeased at vs for euer: and wylt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lorde: and graunt vs thy saluation.

8 I wyl hearken what the Lord God wil say concernyng me: for he shall speake peace vnto his people, and to his saintes, that they turne not agayne.

9 For his saluation is nygh them that feare him: that glory may dwell in our lande.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall florishe out of the earth: and ryghteousnesse hath looked downe from heauen.

12 Yea, the Lorde shall shewe louyng kyndnesse: and our lande shall geue her encrease.

13 Righteousnesse shall go before hym: and he shall direct his goyng in the way.

Inclina domine. Psalm.lxxxvi.

1 BOwe downe thyne eare, O Lorde, and heare me: for I am poore and in miserie. Mornyng prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruaunt that putteth his truste in thee.

3 Be mercyfull vnto me, O Lorde: for I wil call dayly vpon thee.

4 Comfort the soule of thy seruaunt: for vnto thee

thee (O Lorde) doo I lyft vp my ſoule.

5 For thou Lorde art good and gracious: and of great mercie vnto all them that call vppon thee.

6 Geue eare Lord vnto my prayer: and powder the voyce of myne humble deſyres.

7 In the tyme of my trouble I wyl cal vpon thee: for thou heareſt me.

8 Among the Gods there is none lyke vnto thee (O Lorde:) there is not one that can doo as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhyp thee, O Lorde: and ſhal glorifie thy name.

10 For thou art great, and doeſt woonderous thynges: thou art God alone.

11 Teache me thy way (O Lorde) and I wyll walke in thy trueth: O knyt my hart vnto thee, that I may feare thy name.

12 I wyll thanke thee, O Lord my God, with all my hart: and wyll prayſe thy name for euermore.

13 For great is thy mercy toward me: & thou haſt deliuered my ſoule from the nethermoſt hel.

14 O God, the proude are ryſen agaynſt me: and the congregations of noughtie men haue ſought after my ſoule, and haue not ſet thee before their eyes.

15 But thou (O Lorde God) art full of compaſſion and mercie: long ſuffe: yng, plenteous in goodneſſe and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: geue thy ſtrength vnto thy ſeruaunt, and

and helpe the ſonne of thyne handmayde.

17 Shewe ſome good token vpon me for good, that they whiche hate me may ſee it, and be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta eius: Pſalm.lxxxvii.

1 HEr fundations are vpon the holy hils: the lord loueth the gates of Sion, more then al the dwellynges of Jacob.

2 Very excellent thynges are ſpoken of thee: thou citie of God.

3 I wyll thynke vpon Rahab and Babylon: with them that knowe me.

4 Beholde ye the Philiſtines alſo: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it ſhalbe reported, that he was borne in her: and the moſte hygh ſhall ſtablyſhe her.

6 The Lord ſhal rehearſe it when he writeth vp the people: that he was borne there.

7 The ſyngers alſo and trumpetters ſhall be rehearſe: al my freſhe ſprynges ſhalbe in thee.

Domine deus. Pſalm.lxxxviii.

1 O Lorde God of my ſaluation, I haue cryed day and nyght before thee: O let my prayer enter into thy preſence, enclyne thyne eare vnto my callyng.

2 For my ſoule is ful of trouble: and my lyfe draweth nygh vnto hell.

3 I am compted as one of them that go downe into

vnto the pyt: and I haue been euen as a man that hath no strength.

4 Free among the dead, lyke vnto them that be wounded and lye in the graue: which be out of remembraunce, and are cut away from thy hande.

5 Thou hast layde me in the lowest pyt: in a place of darkenesse, and in the deepe.

6 Thyne indignation lyeth hard vppon me: and thou hast vered me with al thy stormes.

7 Thou hast put away myne acquayntaunce farre fro me: and made me to be abhorred of them.

8 I am so fast in pryson: that I can not get foorth.

9 My syght fayleth for very trouble: Lorde I haue called dayly vpon thee, I haue stretched out my handes vnto thee.

10 Doest thou shewe wonders among the dead: or shal the dead ryse vp agayne and praise thee?

11 Shall thy louyng kyndenesse be shewed in the graue: or thy faythfulnesse in destruction?

12 Shall thy woonderous worckes be knowen in the darke: and thy rygh teousnesse in the land where al thynges are forgotten?

13 Vnto thee haue I cryed, O Lorde: and early shal my prayer come before thee.

14 Lorde, why abhorrest thou my soule: and hydest thou thy face fro me?

15 I am in miserie, and lyke vnto hym that is at the poynt to die: (euen from my youth vp) thy terrours haue I suffered with a troubled mynd.

16 Thy

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndoone me.

17 They came rounde about me daily lyke water: and compassed me togeather on euery syde.

18 My louers and frendes hast thou put away from me: and hyd myne acquayntaunce out of my syght.

Misericordias domini. Psal. lxxxix.

1 MY songue shalbe alway of the louyng kyndenesse of the Lorde: with my mouth wyll I euer be shewyng thy trueth, from one generation to another. Euenyng prayer.

2 For I haue sayde, mercie shalbe set vp for euer: thy trueth shalt thou stablyshe in the heauens.

3 I haue made a couenaunt with my chosen: I haue sworne vnto Dauid my seruaunt.

4 Thy seede wyll I stablyshe for euer: and set vp thy throne from one generation to another.

5 O Lorde the very heauens shall prayse thy wonderous woorkes: and thy trueth in the congregation of the saintes.

6 For who is he among the cloudes: that shalbe compared vnto the Lorde?

7 And what is he among the Gods: that shalbe lyke vnto the Lorde?

8 GOD is very greatly to be feared in the counsayle of the saintes: and to be had in reuerence of al them that are about hym.

9 O Lorde God of hostes, who is lyke vnto thee?

thee: thy trueth (moſt myghtie Lord) is on euery ſyde.

10 Thou ruleſt the ragyng of the ſea: thou ſtylleſt the waues thereof when they aryſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thyne enimies abrode with thy myghtie arme.

12 The heauens are thyne, the earth alſo is thyne: thou haſt layd the fundation of the round worlde, and all that therein is.

13 Thou haſt made the North and the South: Tabor and Hermon ſhal reioyce in thy name.

14 Thou haſt a myghtie arme: ſtrong is thy hande, and hygh is thy ryght hande.

15 Ryghteouſneſſe and equitie is the habitation of thy ſeate: mercie and trueth ſhall goe before thy face.

16 Bleſſed is the people (O Lorde) that can reioyce in thee: they ſhall walke in the lyght of thy countenaunce.

17 Their delyght ſhalbe dayly in thy name: and in thy ryghteouſneſſe ſhall they make their boaſte.

18 For thou art the glorie of their ſtrength: and in thy louyng kyndeneſſe thou ſhalt lyft vp our hornes.

19 For the Lorde is our defence: the holy one of Iſrael is our kyng.

20 Thou ſpakeſt ſometyme in viſions vnto thy ſaintes, and ſaydeſt: I haue layde helpe vppon one that is myghtie, I haue exalted one choſen out of the people.

21 I haue founde Dauid my ſeruaunt: with my

my holy oyle haue I annoynted hym.
22 My hande shal holde hym fast: and my arme shal strengthen hym.
25 The enimie shall not be able to doo hym violence: the sonne of wickednesse shall not hurte hym.
24 I shall smyte downe his foes before his face: and plague them that hate hym.
25 My trueth also and my mercie shalbe with hym: and in my name shal his horne be exalted.
26 I wyl set his dominion also in the sea: and his ryght hande in the flooddes.
27 He shall call me, thou art my father: my God, and my strong saluation.
28 And I wyl make hym my fyrst borne: higher then the kynges of the earth.
29 My mercie wyll I keepe for hym for euermore: and my couenaunt shall stande faste with hym.
30 His seede also wyll I make to endure for euer: and his throne as the dayes of heauen.
31 But yf his chyldren forsake my lawe: and walke not in my iudgementes.
32 If they breake my statutes, and keepe not my commaundementes: I wyll visite their offences with the rodde, and their synne with scourges.
33 Neuerthelesse, my louyng kyndnesse wyl I not vtterly take from hym: nor suffer my trueth to fayle.
34 My couenaunt wyl I not breake, nor alter the thyng that is gonne out of my lyppes: I haue sworne once by my holynesse that I wyll

not

not fayle Dauid.

35 His seede shal endure for euer: and his seate is lyke as the Sunne before me.

36 He shall stande faste for euermore as the Moone: and as the faythfull witnesse in heauen.

37 But thou hast abhorred and forsaken thyne annoynted: and art displeased at hym.

38 Thou hast broken the couenaunt of thy seruaunt: and cast his crowne to the grounde.

39 Thou hast ouerthrowen al his hedges: and broken downe his strong holdes.

40 All they that goe by spoyle hym: and he is become a rebuke to his neyghbours.

41 Thou hast set vp the ryght hand of his enimies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sworde: and geuest hym not victorie in the batel.

43 Thou hast put out his glorie: and cast his throne downe to the grounde.

44 The dayes of his youth hast thou shortned and couered hym with dishonour.

45 Lorde, howe long wylt thou hyde thee selfe for euer: and shal thy wrath burne lyke fyre?

46 Oh remember howe shorte my tyme is: wherefore hast thou made al men, for nought?

47 What man is he that lyueth, and shall not see death: and shall he delyuer his owne soule from the hande of hel?

48 Lorde, where are thy olde louyng kyndenesses: whiche thou swarest vnto Dauid in thy trueth.

49 Remember (Lorde) the rebuke that thy ser-

ſeruauntes haue: and howe I do beare in my boſome the rebukes of many people.

50 Wherwith thine enimies haue blaſphemed thee, and ſlaundered the footeſteppes of thyne annoynted: prayſed be the Lorde for euermore, Amen. Amen.

Domine refugium. Pſalm.xc.

1 LOrde thou haſt been our refuge: from one generation to another. Mornyng prayer.

2 Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſtyng, and worlde without ende.

3 Thou turneſt man to diſtruction: agayne thou ſayeſt, come agayne ye chyldren of men.

4 For a thouſande yeres in thy ſight, are but as yeſterday: ſeeyng that is paſt as a watche in the nyght.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſodaynely lyke the graſſe.

6 In the morning it is greene and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we conſume away in thy diſpleaſure: & are afrayde at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecrete ſinnes in the ſight of thy countenaunce.

9 For when thou art angry, all our dayes are gone: we bryng our yeres to an ende as it were a tale that is tolde.

10 The dayes of our age are thyrteescore yeres and ten, and though men be so strong that they come to fourescore yeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teache vs to number our dayes: that we may apply our hartes vnto wisdome.

13 Turne thee agayne (O Lorde) at the last: and be gracious vnto thy seruauntes.

14 O satisfie vs with thy mercy, & that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs agayne nowe after the tyme that thou hast plaged vs: & for the yeres wherin we haue suffered aduersitie.

16 Shew thy seruauntes thy worke: and their children thy glory.

17 And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our handes vppon vs, O prosper thou our handy worke.

Qui habitat. psalm.xci.

1 WHo so dwelleth vnder the defence of the most hygh: shall abide vnder the shadowe of the almightie.

2 I wyl say vnto the Lorde, thou art my hope and my strong holde: my God, in hym wyll I trust.

3 For he shall deliuer thee from the snare of the

the hunter: and from the noysome pestilence.

4 He shal defende thee vnder his winges, and thou shalt be safe vnder his feathers: his faythfulnesse & trueth shalbe thy shielde and buckler.

5 Thou shalt not be afrayde for any terrour by night: nor for the arrowe that fleeth by day.

6 For the pestilence that walketh in the darknesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousande shall fall beside thee, and ten thousande at thy right hande: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the rewarde of the vngodly.

9 For thou Lorde art my hope: thou hast set thyne house of defence very high.

10 There shal no euyl happen vnto thee: neyther shal any plague come nigh thy dwellyng.

11 For he shall geue his angelles charge ouer thee: to keepe thee in al thy wayes.

12 They shal beare thee in their handes: that thou hurt not thy foote agaynst a stone.

13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou treade vnder thy feete.

14 Because he hath set his loue vpon me, therfore shal I delyuer hym: I shal set hym vp, because he hath knowen my name.

15 He shal cal vpon me, and I wyl heare him: yea I am with him in trouble, I will delyuer hym, and bryng him to honour.

16 With long life wil I satisfie hym: and shew hym my saluation.

Bonum est confiteri. Psal.xcii.

1 IT is a good thyng to geue thankes vnto the Lorde: and to sing prayses vnto thy name, O most hyghest.

2 To tel of thy louyng kyndnesse early in the mornyng: and of thy trueth in the night season.

3 Upon an instrument of ten stringes and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lorde hast made me glad through thy workes: and I wyl reioyce in geuyng praise for the operations of thy handes.

5 O Lorde, how glorious are thy workes: and thy thoughtes are very deepe.

6 An vnwyse man doth not wel consyder this: and a foole doth not vnderstande it.

7 When the vngodly are greene as the grasse, and when all the workes of wyckednesse doo florishe: then shall they be destroyed for euer, but thou Lorde art the most hyghest for euermore.

8 For loe thyne enimies (O Lorde) loe thine enimies shall perishe: and all the woorkers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an vnicorne: for I am annoynted with freshe oyle.

10 Myne eye also shal see his lust of mine enimies: and myne eare shall heare his desire of the wicked that ryse vp agaynst me.

11 The ryghteous shall flourishe like a Palme tree: and shall spread abrode lyke a Cedar in Libanus.

12 Suche as be planted in the house of the Lorde:

Lorde: shal florysshe in the courtes (of the house) of our God.

13 They shal also bryng foorth more fruite in their age: and shalbe fat and well lykyng.

14 That they may shewe howe true the Lorde my strength is: and that there is no unrighteousnesse in hym.

Dominus regnauit. Psalm.xciii.

1 THe Lorde is king, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded him selfe with strength. Euenyng prayer.

2 He hath made the rounde worlde so sure: that it can not be moued.

3 Euen sence the worlde began hath thy seate ben prepared: thou art from euerlastyng.

4 The floods are rysen (O Lorde) the floods haue lyft up their voyce: the floods lift up the waues.

5 The waues of the sea are mightie and rage horribly: but yet the Lorde that dwelleth on high is mightier.

6 Thy testimonies O Lorde are very sure: holynesse becommeth thine house for euer.

Deus vltionum. Psalm.xciiii.

1 O Lorde God to whom vengeance belongeth: thou God to whom vengeaunce belongeth, shewe thee selfe.

2 Ayse thou iudge of the worlde: and reward the proude after their deseruyng.

3 Lord howe long shal the vngodly: how long shall the vngodly triumph?

4 Howe long shal the wicked doers speake so disdaynefully: and make suche proude boasting?

5 They smyte downe thy people, O Lorde: and trouble thyne heritage.

6 They murder the wyddowe and the straunger: and put the fatherlesse to death.

7 And yet they say, tushe, the Lorde shall not see: neyther shal the God of Jacob regarde it.

8 Take heede ye vnwyse among the people: O ye fooles when wyl ye vnderstande.

9 He that planted the eare, shal he not heare: or he that made the eye, shal he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punyshe?

11 The Lord knoweth the thoughtes of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lorde:) and teachest hym in thy lawe.

13 That thou mayest geue hym pacience in tyme of aduersitie: vntyl the pyt be dygged vp for the vngodly.

14 For the Lorde wyll not fayle his people: neyther will he forsake his inheritaunce.

15 Vntyl ryghteousnesse turne agayne vnto iudgement: al suche as be true in hart shall folowe it.

16 Who wyll ryse vp with me agaynst the wycked: or who wyll take my part agaynst the euyl doers?

17 If the Lord had not helped me: it had not

fayled

dayled but my ſoule had ben put to ſcilence.

18 But when I ſayde my foote hath ſlypped: thy mercy (O Lorde) helde me vp.

19 In the multitude of the ſorowes that I had in my hart: thy comfortes haue refreſhed my ſoule.

20 Wylt thou haue any thyng to do with the ſtoole of wyckednelle: whiche imagineth myſchiefe as a lawe?

21 They geather them togeather againſt the ſoule of the ryghteous: and condemne the innocent blood.

22 But the Lorde is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompence them their wyckednelle, and deſtroy them in their owne malice: yea the Lorde our God ſhal deſtroy them.

Venite exultemus. Pſal.xcv.

1 O Come, let vs ſing vnto the Lord: let vs hartyly reioyce in the ſtrength of our ſaluation. Morning prayer.

2 Let vs come before his preſence with thankeſgeuyng: and ſhewe our ſelues glad in hym with Pſalmes.

3 For the Lorde is a great God: and a great kyng aboue al gods.

4 In his hande are all the corners of the earth: and the ſtrength of the hylles is his alſo.

5 The ſea is his, & he made it: and his handes prepared the drye lande.

6 O come, let vs worſhyp and fal downe: and kneele before the Lord our maker.

7 For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.

8 To day yf ye will heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and sawe my woorkes.

10 Fourtie yeeres long was I grieued with this generation, and sayde: it is a people that do erre in their harte, for they haue not knowen my wayes.

11 Unto whom I sware in my wrath: that they shoulde not enter into my rest.

Cantate domino. Psalm.xcvi.

1 O Sing vnto the Lorde a newe song: sing vnto the Lorde al the whole earth.

2 Sing vnto the Lorde, and prayse his name: be telling of his saluatiō from day to day.

3 Declare his honor vnto the Heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not woorthyly be praysed: he is more to be feared then all Gods.

5 As for the Gods of the Heathen, they be but Idoles: but it is the Lorde that made the heauens.

6 Glory and worshyp are before hym: power and honour are in his sanctuarie.

7 Ascribe vnto the Lorde (O ye kynredes of the people:) ascribe vnto the Lorde worshyp and power.

8 Ascribe

8 Ascribe vnto the Lord the honour due vnto his name: bring presentes, and come into his courtes.

9 O worshyp the Lorde in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tel it out among the heathen that the lord is kyng: and that it is he whiche hath made the rounde worlde so fast, that it can not be moued, and howe that he shal iudge the people ryghteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the feelde be ioyfull, and al that is in it: then shal al the trees of the wood reioyce before the Lorde.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth.

Dominus regnauit. psal.xcvii.

1 THe Lorde is kyng, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darkenesse are rounde about hym: ryghteousnesse and iudgement are the habitation of his seate.

3 There shal goe a fyre before hym: and burne vp his enimies on euery syde.

4 His lightnings gaue shine vnto the worlde: the earth sawe it, and was afraide.

5 The hilles melted lyke ware at the presence of the Lorde: at the presence of the Lorde of the whole earth.

6 The

6 The heauens haue declared his rygh-teous-neſſe: and all the people haue ſeene his glory.

7 Confounded be all they that worſhip carued images, and that delight in vayne Gods: wor-ſhip him all ye Gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, becauſe of thy iudgementes, O Lorde.

9 For thou Lorde art hygher then all that are in the earth: thou art exalted farre aboue all Gods.

10 O ye that loue the Lorde, ſee that ye hate the thyng which is euyll: the Lorde preſerueth the ſoules of his ſaintes, he ſhall deliuer them from the hande of the vngodly.

11 There is ſprong vp a light for the righteous: and ioyfull gladneſſe for ſuch as be true harted.

12 Reioyce in the Lorde, ye righteous: and geue thankes for a remembraunce of his holy-neſſe.

Cantate Domino. Pſalm xcviii.

Euenyng prayer.

1 O Sing vnto the Lorde a new ſong: for he hath done marueilous thinges.

2 With his owne right hande, and with his holy arme: hath he gotten hym ſelfe the victory.

3 The Lorde declared his ſaluation: his righ-teouſneſſe hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercie and trueth towarde the houſe of Iſrael: and al the endes of

of the worlde haue seene the saluatiō of our God.

5 Shewe your selues ioyfull vnto the Lorde al ye landes: syng, reioyce, and geue thankes.

6 Prayse the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgeuyng.

7 With Trumpettes also and Shawmes: O shewe your selues ioyfull before the Lorde the kyng.

8 Let the sea make a noyse, and al that therein is: the rounde worlde, and they that dwell therein.

9 Let the floods clap theyr handes, and let the hilles be ioyful together before the Lorde: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psal xcix.

1 THe Lorde is kyng, be the people neuer so vnpacient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue al people.

3 They shal geue thankes vnto thy name: which is great, wonderful, and holy.

4 The kynges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lorde our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priestes, and Samuel among such as cal vpon his name: these called vpon the Lord, and he heard them.

7 He

7 He spake vnto them out of the cloudy pillerr for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them. (O Lorde our God:) thou forgauest them, O GOD, and punishedst theyr owne inuentions.

9 O magnifie the Lorde our God, and worship him vpon his holy hil: for the Lorde our God is holy.

Iubilate deo. Psal.C.

1 O Be ioyful in the Lorde (all ye landes:) serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thankesgeuing, and into his courtes with prayse: be thankeful vnto him, and speake good of his name.

4 For the Lorde is gratious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam et. Psal.Ci.

1 My song shalbe of mercy and iudgement: vnto thee (O Lorde) wyl I syng.

2 Oh let me haue vnderstandyng: in the way of godlynesse.

3 When wylt thou come vnto me: I wyll walke in my house with a perfect hart.

4 I wil take no wycked thyng in hande, I hate

hate the sinnes of vnfaythfulnesse: there shall no such cleaue vnto me.

5 A frowarde hart shall depart from me: I wyll not knowe a wicked person.

6 Who so priuily slaundereth his neighbour: hym wyll I destroy.

7 Who so hath also a proude looke, and high stomacke: I wyll not suffer hym.

8 Myne eyes looke vpon suche as be faythfull in the lande: that they may dwell with me.

9 Who so leadeth a godly lyfe: he shalbe my seruaunt.

10 There shall no deceytfull person dwell in my house: he that telleth lyes shall not tary in my sight.

11 I shal soone destroy al the vngodly that are in the lande: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Psalm. Cii.

1 HEare my praier, O Lorde: and let my crying come in vnto thee.

2 Hide not thy face fro me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that ryght soone. Mornyng prayer.

3 For my dayes are consumed away like smoke: and my bones are brent vp as it were a fire-brande.

4 My hart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my gronyng: my bones will scarse cleaue to my flesshe.

6 I am become like a Pellicane in the wyl-
derneſſe: and like an Owle that is in the deſert.
7 I haue watched, and am euen as it were a
Sparrowe: that ſitteth alone vpon the houſe
toppe.
8 Mine enimies reuile me al the day long:
and they that are madde vpon me, are ſwoꝛne to-
geather agaynſt me.
9 Foꝛ I haue eaten aſhes as it were bꝛeadꝛ
and myngled my dꝛynke with weeppyng.
10 And that because of thyne indignation and
wꝛath: foꝛ thou haſt taken me vp, and caſt me
downe.
11 My dayes are gone lyke a ſhadowe: and
I am wythered lyke graſſe.
12 But thou (O Loꝛd) ſhalt endure foꝛ euer:
and thy remembꝛaunce thꝛoughout al generati-
ons.
13 Thou ſhalt ariſe and haue mercy vppon
Sion: foꝛ it is tyme that thou haue mercy vpon
her, yea the tyme is come.
14 And why? thy ſeruauntes thinke vpon her
ſtones: and it pitieth them to ſee her in the
duſt.
15 The heathen ſhal feare thy name, O loꝛdꝛ
and al the kyngs of the earth thy maieſtie.
16 When the Loꝛd ſhal builde vp Sion: and
when his gloꝛy ſhal appeare.
17 When he turneth him vnto the pꝛayer of
the pooꝛe deſtitute: & deſpiſeth not their deſire.
18 This ſhalbe wꝛyten foꝛ thoſe that come
after: and the people whiche ſhalbe boꝛne ſhall
pꝛayſe the Loꝛde.

19 Foꝛ

19 For he hath looked downe from his sanctuary: out of the heauen dyd the Lorde beholde the earth.

20 That he myght heare the mournynges of suche as be in captiuitie: and deliuer the chyldren appoynted vnto death.

21 That they may declare the name of the Lorde in Sion: and his worshipp at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lorde.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I sayd, O my God, take me not away in the middest of myne age: as for thy yeres, they endure throughout all generations.

25 Thou Lorde in the begynnyng hast layde the fundacion of the earth: and the heauens are the worke of thy handes.

26 They shall perishe, but thou shalt endure: they all shal waxe olde as doth a garment.

27 And as a vesture shalt thou chaunge them, and they shalbe chaunged: but thou art the same, and thy yeeres shall not fayle.

28 The chyldren of thy seruauntes shall continue: and their seede shall stande fast in thy sight.

Benedic anima. Psalm. Ciii.

1 PRayse the Lorde, O my soule: and all that is within me prayse his holy name.

2 Prayse the Lorde, O my soule: and forget not all his benefites.

3 Whiche forgeueth all thy sinne: and hea-

leth

leth all thyne infirmities.

4 Which saueth thy lyfe from distruction: and crowneth thee with mercy and louing kindnesse.

5 Whiche satisfieth thy mouth with good thinges: makyng thee young and lusty as an Egle.

6 The Lorde executeth ryghteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his woorkes vnto the children of Israel.

8 The Lorde is full of compassion and mercy: long sufferyng, and of great goodnesse.

9 He wyll not alwaye be chidyng: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs accordyng to our wickednesse.

11 For looke howe hygh the heauen is in comparison of the earth: so great is his mercy also towarde them that feare hym.

12 Looke howe wyde also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lorde mercyfull vnto them that feare hym.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a floure of the fielde.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

17 But

17 But the mercifull goodneſſe of the Lorde endureth for euer and euer vpon them that feare hym: and his ryghteouſneſſe vppon chylders chyldren.

18 Euen vpon ſuch as keepe is couenant: and thynke vpon his commaundementes to do them.

19 The Lorde hath prepared his ſeate in heauen: and his kyngdome ruleth euer all.

20 O prayſe the Lorde ye angels of his, ye that excell in ſtrength: ye that fulfyll his commaundement, & hearken vnto the voyce of his wordes.

21 O prayſe the Lorde all ye his hoſtes: ye ſeruauntes of his that doo his pleaſure.

22 O ſpeake good of the Lorde, all ye woorkes of his, in al places of his dominion: prayſe thou the Lorde, O my ſoule.

Benedic anima. Pſalm. Ciiii.

1 PRayſe the Lorde, O my ſoule, O Lorde my God, thou art become exceedyng glorious: thou art clothed with maieſtie and honour. Euenyng prayer.

2 Thou deckeſt thee ſelfe with lyght as it were with a garment: and ſpreadeſt out the heauens lyke a curtayne.

3 Whiche layeth the beames of his chamber in the waters: and maketh the cloudes his chariot, and walketh vpon the wynges of the winde.

4 He maketh his angels ſpirites: and his miniſters a flamyng fyre.

5 He layde the fundations of the earth: that it neuer ſhoulde moue at any time.

6 Thou coueredſt it with the deepe lyke as

with a garment: the waters ſtand in the hylles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.
8 They goe vp as hygh as the hylles, & downe to the valleyes beneathe: euen vnto the place whiche thou haſt appoynted for them.
9 Thou haſt ſet them their boundes whiche they ſhall not paſſe: neyther turne agayne to couer the earth.
10 He ſendeth the ſprynges into the ryuers: whiche runne among the hylles.
11 All beaſtes of the feelde drynke therof: and the wylde Aſſes quenche their thyrſt.
12 Beſyde them ſhal the foules of the ayre haue their habitation: & ſyng among the braunches.
13 He watereth the hylles from aboue: the earth is fylled with the fruite of thy woorkes.
14 He bryngeth foorth graſſe for the cattell: and greene hearbe for the ſeruice of men.
15 That he may bryng foode out of the earth, and wyne that maketh glad the hart of man: and oyle to make him a cheareful countenaunce, and bread to ſtrengthe mans hart.
16 The trees of the Lorde alſo are full of ſap: euen the Cedars of Libanus whiche he hath planted.
17 Wherin the byrdes make their neſtes: and the Fyrre trees are a dwellyng for the Storke.
18 The hygh hylles are a refuge for the wylde Goates: & ſo are the ſtony rockes for the Conies.
19 He appoynted the Moone for certayne ſeaſons: and the Sunne knoweth his going downe.
20 Thou makeſt darknes, that it may be night:

wherein

herein all the beastes of the Forrest doo moue.
21 The Lions roaryng after their pray: doo seke their meate at God.
22 The Sunne aryseth, & they get them away together: and laye them downe in their dennes.
23 Man goeth forth to his worke, and to his labour: vntyll the euenyng.
24 O Lord, howe manyfolde are thy workes: in wysedome hast thou made them all, the earth is full of thy riches.
25 So is the great and wyde sea also: wherin are thynges creepyng innumerable, both small and great beastes.
26 There go the shippes, and there is that Leuiathan: whom thou hast made to take his pastyme therein.
27 These wayte al vpon thee: that thou maist geue them meate in due season.
28 When thou geuest it them, they gather it: and when thou openest thy hand, they are fylled with good.
29 When thou hydest thy face, they are troubled: when thou takest away their breath, they dye, and are turned agayne to their dust.
30 When thou letest thy breath goe forth, they shalbe made: and thou shalt renne the face of the earth.
31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his woorkes.
32 The earth shal tremble at the looke of him: yf he doo but touche the hylles, they shal smoke.
33 I wyll syng vnto the Lorde as long as I

with a garment: the waters ſtand in the hylles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.
8 They goe vp as hygh as the hylles, & downe to the valleyes beneathe: euen vnto the place whiche thou haſt appoynted for them.
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28 When thou geuest it them, they gather it: and when thou openest thy hand, they are fylled with good.
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30 When thou letest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.
31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his woorkes.
32 The earth shal tremble at the looke of him: yf he doo but touche the hylles, they shal smoke.
33 I wyll syng vnto the Lorde as long as I

lyue: I wyll prayse my God whyle I haue my beyng.

34 And so shal my wordes please hym: my ioy shalbe in the Lorde.

35 As for synners, they shalbe consumed out of the earth, and the vngodly shal come to an ende: prayse thou the lord, O my soule, prayse the lord.

Mornyng prayer.

Confitemini Domino. Psalm. Cv.

1 O Geue thankes vnto the Lorde, and cal vppon his name: tel the people what thynges he hath doone.

2 O let your tongues be of hym, & prayse hym: and let your talkyng be of all his woonderous woorkes.

3 Reioyce in his holy name: let the hart of them reioyce that seeke the Lorde.

4 Seeke the Lorde and his strength: seeke his face euermore.

5 Remember the marueylous woorkes that he hath doone: his woonders, and the iudgementes of his mouth.

6 O ye seede of Abraham his seruaunt: ye chyldren of Jacob his chosen.

7 He is the Lorde our God: his iudgements are in al the worlde.

8 He hath been alway mynded of his couenaunt and promyse: that he made to a thousande generations.

9 Euen the couenaunt that he made with Abraham: & the othe that he sware vnto Isaac.

10 And appoynted the same vnto Jacob for a law: and to Israel for an euerlasting testament.

11 Saying,

11 Saying, vnto thee wyll I geue the lande of Canaan: the lot of your inheritaunce.
12 When there were yet but a fewe of them: and they ſtrangers in the lande.
13 What tyme as they went from one nation to another: from one kyngdome to another people.
14 He ſuffred no man to doo them wrong: but reproued euen kynges for their ſakes.
15 Touche not myne annoynted: and doo my prophetes no harme.
16 Moreouer, he called for a dearth vpon the lande: and deſtroyed al the prouiſion of bread.
17 But he had ſent a man before them: euen Joſeph whiche was ſolde to be a bond ſeruaunt.
18 Whoſe feete they hurt in the ſtockes: the iron entred into his ſoule.
19 Vntyll the tyme came that his cauſe was knowen: the worde of the Lorde tryed hym.
20 The king ſent & delyuered hym: the prince of the people let hym goe free.
21 He made hym lorde alſo of his houſe: and ruler of al his ſubſtaunce.
22 That he myght enſourme his princes after his wyll: and teache his Senatours wyſedome.
23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the lande of Ham.
24 And he encreaſed his people exceedyngly: and made them ſtronger then their enimies.
25 Whoſe hart turned, ſo that they hated his people: and dealt vntruely with his ſeruauntes.
26 Then ſent he Moſes his ſeruaunt: and

Aaron whom he had chosen.

27 And these shewed his tokens among them, and woonders in the lande of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his woorde.

29 He turned their waters into blood: and slewe their fyshe.

30 Their lande brought foorth frogges: yea, euen in their kynges chambers.

31 He spake the woorde, and there came all maner of flyes: and lyce in al their quarters.

32 He gaue them haylestones for rayne: and flambes of fyre in their lande.

33 He smote their vines also and fygge trees: and destroyed the trees that were in their coasts.

34 He spake the woorde, & the Grashoppers came, and Caterpyllers innumerable: and dyd eate vp al the grasse in their lande, and deuoured the fruite of their grounde.

35 He smote all the fyrste borne in their land: euen the cheefe of al their strength.

36 He brought them foorth also with syluer & golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departyng: for they were afrayde of them.

38 He spread out a clonde to be a couerynge: and fyre to geue lyght in the nyght season.

39 At their desyre he brought Quayles: and he fylled them with the bread of heauen.

40 He opened the rocke of stone, & the waters flowed out: so that ryuers ran in the dry places.

41 For why, he remembreth his holy promise:

and

and Abraham his seruaunt.

42 And he brought foorth his people with ioye: and his chosen with gladnesse.

43 And gaue them the landes of the heathen: and they tooke the labours of the people in possession.

44 That they myght keepe his statutes: and obserue his lawes.

Confitemini domino. Psalm.Cvi.

1 O Geue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer. Euenyng prayer.

2 Who can expresse the noble actes of the Lorde: or shewe foorth al his prayse?

3 Blessed are they that alway keepe iudgement: and doo ryghteousnesse.

4 Remember me, O Lorde, accordyng to the fauour that thou beareste vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and geue thankes with thyne inheritaunce.

6 We haue sinned with our fathers: we haue doone amisse and dealt wickedly.

7 Our fathers regarded not thy woonders in Egypt, neyther kept they thy great goodnesse in remembraunce, but were disobedient at the sea, euen at the red sea.

8 Neuertheleste, he helped them for his names sake: that he myght make his power to be knowen.

9 He rebuked the red sea also, & it was dryed

vp: so he led them through the deepe, as through a wylderneſſe.

10 And he ſaued them from the aduerſaries hande: and delyuered them from the hande of the enimie.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his woordes: and ſang prayſe vnto hym.

13 But within a while they forgat his workes: and woulde not abyde his counſayle.

14 But luſt came vpon them in the wildernes: and they tempted God in the deſart.

15 And he gaue them their deſyre: and ſent leanneſſe withal into their ſoule.

16 They angred Moſes alſo in the tentes: and Aaron the ſaint of the Lorde.

17 So the earth opened and ſwalowed vp Dathan: and couered the congregation of Abiram.

18 And the fyre was kyndeled in their companie: the flame brent vp the vngodly.

19 They made a Calfe in Horeb: and woorſhypped the molten image.

20 Thus they turned their glorie: into the ſimilitude of a Calfe that eateth hay.

21 And they forgat God their ſauiour: which had done ſo great thynges in Egypt.

22 Woonderous workes in the lande of Ham: and fearefull thynges by the red ſea.

23 So he ſayd he would haue deſtroyed them, had not Moſes his choſen ſtande before hym in the gap: to turne away his wrathfull indig-

nation,

nation, leſt he ſhoulde deſtroy them.
24 Yea, they thought ſcorne of that pleaſaunt lande: and gaue no credence vnto his woorde.
25 But murmured in their tentes: and hearkened not vnto the voyce of the Lorde.
26 Then lyft he vp his hande agaynſt them: to ouerthrowe them in the wyldernelle.
27 To caſt out their ſeede among the nations: and to ſcatter them in the landes.
28 They ioyned them ſelues vnto Baal Peor: and ate the offerynges of the dead.
29 Thus they prouoked hym vnto anger with their owne inuentions: and the plague was great among them.
30 Then ſtoode vp Phinees and prayed: and ſo the plague ceaſſed.
31 And that was counted vnto hym for ryghteouſneſſe: among al poſterities for euermore.
32 They angred hym alſo at the waters of ſtryfe: ſo that he puniſhed Moſes for their ſakes.
33 Becauſe they prouoked his ſpirite: ſo that he ſpake vnaduiſedly with his lyppes.
34 Neyther deſtroyed they the heathen: as the Lorde commaunded them.
35 But were myngled among the heathen: and learned their woorkes.
36 Inſomuch that they worſhipped their idols, whiche turned to their owne decay: yea they offered their ſonnes and daughters vnto deuyls.
37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idols of Canaan, and the lande

was

was defyled with blood.

38 Thus were they stayned with their owne woorkes: and went a whoryng with their owne inuentions.

39 Therfore was the wrath of the Lord kyndeled agaynst his people: in so muche that he abhorred his owne inheritaunce.

40 And he gaue them ouer into the hande of the heathen: and they that hated them were lordes ouer them.

41 Their enimies oppressed them: and had them in subiection.

42 Many a tyme did he deliuer them: but they rebelled agaynst hym with their owne inuentions, & were brought downe in their wickednesse.

43 Neuertheless, when he sawe their aduersitie: he hearde their complaynt.

44 He thought vpon his couenant, and pitied them accordyng vnto the multitude of his mercies: yea, he made all those that had ledde them away captiue to pitie them.

45 Delyuer vs (O Lorde our God) and gether vs from among the heathen: that we may geue thankes vnto thy holy name, and make our boaste of thy prayse.

46 Blessed be the Lorde God of Israel, from euerlastyng, and worlde without ende: and let all the people say, Amen.

Confitemini domino. Psalm.Cvii.

Mornyng prayer.

1 O Geue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Let them geue thankes whom the Lorde

Lorde hath redeemed: and delyuered from the hande of the enimie.

3 And gathered them out of the landes, from the East and from the Weast: from the North, and from the South.

4 They went astray in the wylderneſſe out of the way: and founde no citie to dwel in.

5 Hungrie and thyrſtie: their ſoule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he delyuered them from their diſtreſſe.

7 He led them forth by the ryght way: that they myght goe to the citie where they dwelt.

8 O that men would therfore prayſe the lord for his goodneſſe: and declare the woonders that he doeth for the chyldren of men.

9 For he ſatisfieth the emptie ſoule: and fylleth the hungrie ſoule with goodneſſe.

10 Such as ſyt in darkneſſe and in the ſhadowe of death: beyng faſt bounde in miſerie and iron.

11 Becauſe they rebelled agaynſt the wordes of the Lord: and lightly regarded the counſel of the moſt hygh.

12 He alſo brought downe their hart through heauineſſe: they fel downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he delyuered them out of their diſtreſſe.

14 For he brought them out of darkeneſſe, and out of the ſhadowe of death: and brake their bondes in ſunder.

15 O that men would therfore prayſe the Lord for his goodneſſe: and declare the wonders that

he

he doth for the children of men.

16 For he hath broken the gates of braſſe: and ſmitten the barres of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoule abhorred all maner of meate: and they were euen harde at deathes doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

20 He ſent his worde and healed them: and they were ſaued from their deſtruction.

21 O that men would therfore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the ſacrifice of thankeſgeuyng: and tell out his workes with gladneſſe.

23 They that go downe to the ſea in ſhippes: and occupie their buſineſſe in great waters.

24 Theſe men ſee the workes of the Lord: and his wonders in the deepe.

25 For at his worde the ſtormie winde ariſeth: which lyfteth vp the waues therof.

26 They are caryed vp to the heauen, & downe agayne to the deepe: their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtacker lyke a dronken man: and are at their wittes ende.

28 So when they crye vnto the Lorde in their trouble: he deliuereth them out of their deſtreſſe.

29 For he maketh the ſtorme to ceaſſe: ſo that the waues therof are ſtyll.

30 Then are they glad becauſe they be at reſt: and

and so he bryngeth them vnto the hauen where they woulde be.

31 O that men would therfore praise the Lord for his goodnesse: and declare the woonders that he doeth for the chyldren of men.

32 That they woulde exalte hym also in the congregation of the people: and prayse hym in the seate of the elders.

33 Which turneth the flooddes into a wylderneſſe: and dryeth vp the water ſprynges.

34 A fruitefull lande maketh he barren: for the wickednesse of them that dwel therein.

35 Agayne, he maketh the wylderneſſe a ſtandyng water: & water ſprynges of a drye ground.

36 And there he ſetteth the hungrie: that they may buylde them a citie to dwel in.

37 That they may ſowe their land, and plant vineyardes: to yeelde them fruites of encreaſe.

38 He bleſſeth them, ſo that they multiplie exceedyngly: and ſuffereth not their cattell to decreaſe.

39 And agayne, when they are miniſhed and brought lowe: through oppreſſion, through anye plague or trouble.

40 Though he ſuffer them to be euyll intreated through tyrauntes: and let them wander out of the way in the wylderneſſe.

41 Yet helpeth he the poore out of miſerie: & maketh hym houſholdes lyke a flocke of ſheepe.

42 The ryghteous wyll conſyder this, and reioyce: and the mouth of all wickednesse ſhalbe ſtopped.

43 Who ſo is wyſe, wyl ponder theſe thynges: and

and they shall vnderstande the louyng kyndnesse of the Lorde.

Paratum cor meum. Psalm.Cviii.

Euenyng prayer.

1 O God, my hart is readie (my hart is readie:) I wil syng and geue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I mee selfe wyl awake ryght early.

3 I wyll geue thankes vnto thee, O Lorde, among the people: I wyl syng praises vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thee selfe (O God) aboue the heauens: and thy glorie aboue all the earth.

6 That thy beloued may be delyuered: let thy ryght hande saue them, and heare thou me.

7 God hath spoken in his holynesse: I wyll reioyce therefore and diuide Sichem, and meate out the valley of Sucoth.

8 Gilead is myne, and Manasses is myne: Ephraim also is the strength of my head.

9 Juda is my lawe geuer, Moab is my washpot: ouer Edom wyl I cast out my shooe, vppon the Philistines wyl I tryumphe.

10 Who wyll leade me into the strong citie: and who wyl bryng me into Edom?

11 Hast not thou forsaken vs, O God: and wylt not thou God goe foorth with our hostes?

12 O helpe vs against the enimie: for vayne is the helpe of man.

13 Through God we shal doo great actes: and

it is he that shal treade downe our enimies.

Deus laudem. Psalm.Cix.

1 HOlde not thy tongue (O God) of my prayse: for the mouth of the vngodly, yea and the mouth of the deceytefull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed me about also with woordes of hatred, and fought agaynst me without a cause.

3 For the loue that I had vnto them, loe they take nowe my contrary parte: but I geue my selfe vnto prayer.

4 Thus haue they rewarded me euyll for good: and hatred for my good wyll.

5 Set thou an vngodly man to be ruler ouer hym: and let Satan stande at his ryght hande.

6 When sentence is geuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another take his office.

8 Let his chyldren be fatherlesse: and his wyfe a wyddowe.

9 Let his children be vagabounds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse chyldren.

12 Let his posteritie be destroyed: and in the

nexte

next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembraunce in the syght of the Lord: and let not the sinne of his mother be doone away.

14 Let them alway be before the Lord: that he may roote out the memoriall of them from of the earth.

15 And that because his mynde was not to doo good: but persecuted the poore helpelesse man, that he myght slea hym that was vexed at the hart.

16 His delite was in cursing, and it shall happen vnto hym: he loued not blessyng, therefore shal it be farre from hym,

17 He clothed him selfe with cursing, lyke as with a rayment: & it shall come into his bowels lyke water, and lyke oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: as the gyrdle that he is alway gyrded withal.

19 Let it thus happen from the Lorde vnto myne enimies: and to those that speake euyll agaynst my soule.

20 But deale thou with me (O Lorde God) accordyng vnto thy name: for sweete is thy mercie.

21 O delyuer me, for I am helpelesse and poore: and my hart is wounded within me.

22 I goe hence lyke the shadowe that departeth: and am dryuen away as the Grashopper.

23 My knees are weake through fastyng: my flesshe is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they

that

that looked vpon me, shaked their heades.

25 Helpe me (O Lorde my God:) oh saue me accordyng to thy mercie.

26 And they shall knowe howe that this is thy hande: and that thou Lorde hast doone it.

27 Though they curse, yet bleesse thou: and let them be confounded that ryse vp against me, but let thy seruaunt reioyce.

28 Let myne aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke.

29 As for me, I will geue great thankes vnto the Lorde with my mouth: and praise hym among the multitude.

30 For he shal stande at the right hande of the poore: to saue his soule from vnrighteous iudges.

Dixit dominus. Psalm. Cx.

1 THe Lorde sayde vnto my Lorde: sit thou on my right hande, vntill I make thyne enimies thy footestoole. Morning prayer.

2 The Lorde shall sende the rod of thy power out of Sion: be thou ruler euen in the myddest among thyne enimies.

3 In the day of thy power shall the people offer thee freewyl offrynges with an holy worshyp: the dewe of thy birth is the wombe of the morning.

4 The Lorde sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lorde vpon thy right hande: shall wounde euen kinges in the day of his wrath.

6 He shalbe iudge among the heathen, he shal fyl the places with dead bodyes: and smyte in sunder the heades ouer diuers countreys.

7 He shall drynke of the brooke in the way: therefore shall he lyft vp his head. Prayse the Lorde.

Confitebor tibi. Psalm. CXI.

1 I Wyll geue thankes vnto the Lorde with my whole hart: secretly among the faithfull, and in the congregation.

2 The workes of the Lorde are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be prayed and had in honour: & his rygh teousnes endureth for euer.

4 The mercyfull and gratious Lorde hath so done his marueylous workes: that they ought to be had in remembraunce.

5 He hath geuen meate vnto them that feare him: he shall euer be myndfull of his couenaunt.

6 He hath shewed his people the power of his workes: that he may geue them the heritage of the heathen.

7 The workes of his handes are verite and iudgement: all his commaundementes are true.

8 They stande fast for euer and euer: and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenaunt for euer. holy and reuerent is his name.

10 The feare of the Lorde is the begynnyng of wisedome: a good vnderstandyng haue all they that do therafter, the prayse of it endureth for euer.

Beatus

Beatus vir. Pſalm.cxii.

1 BLeſſed is the man that feareth the Lorde: he hath great delyght in his commaundementes.

2 His ſeede ſhalbe myghtie vpon earth: the generation of the faythful ſhalbe bleſſed.

3 Ryches and pleuteouſneſſe ſhalbe in his houſe: and his ryghteouſneſſe endureth for euer.

4 Vnto the godly there aryſeth vp lyght in the darkneſſe: he is mercyfull, louyng, and righteous.

5 A good man is mercyfull and lendeth: and wyl guide his wordes with diſcretion.

6 For he ſhal neuer be moued: and the righteous ſhalbe had in an euerlaſting remembraunce.

7 He wyl not be afrayde for any euil tidings: for his hart ſtandeth faſt, and beleeueth in the Lorde.

8 His hart is ſtabliſhed and wil not ſhrynke: vntyl he ſee his deſyre vpon his enimies.

9 He hath diſpearſed abrode and geuen to the poore: and his ryghteouſneſſe remayneth for euer, his horne ſhalbe exalted with honour.

10 The vngodly ſhal ſee it, and it ſhall greeue hym: he ſhall gnaſhe with his teeth, and conſume away, the deſyre of the vngodly ſhall peryſhe.

Laudate pueri. Pſalme.cxiii.

1 PRaiſe the Lorde (ye ſeruauntes:) O prayſe the name of the Lorde.

2 Bleſſed be the name of the Lorde: from this tyme forth for euermore.

3 The Lordes name be praysed: from the vprysyng vp of the sunne, vnto the goyng downe of the same.

4 The Lorde is hygh aboue all heathen: and his glory aboue the heauens.

5 Who is lyke vnto the Lorde our God, that hath his dwellyng so hygh: and yet humbleth him selfe to beholde the thynges that are in heauen and earth.

6 He taketh vp the symple out of the dust: and lyfteth the poore out of the myre.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of chyldren.

In exitu Israel. Psalm. cxiiii.

Morning prayer.

1 WHen Israel came out of Egypte: and the house of Iacob from among the strange people.

2 Iuda was his sanctuarie: and Israel his dominion.

3 The sea sawe that, and fled: Iordan was dryuen backe.

4 The mountaynes skipped like Rammes: and the litle hilles lyke young sheepe.

5 What ayleth thee O thou sea, that thou fleddest: and thou Iordan that thou wast dryuen backe?

6 Ye mountaynes that ye skipped lyke Rammes: and ye litle hilles lyke young sheepe.

7 Tremble thou earth at the presence of the Lorde: at the presence of the God of Iacob.

8 Which

8 Which turned the harde rocke into a standing water: and the flint stone into a springyng well.

Non nobis domine. Psal cxv.

1 NOt vnto vs, O Lorde, not vnto vs, but vnto thy name geue the prayse: for thy louyng mercye: and for thy truethes sake.

2 Wherefore shal the heathen say: where is nowe their God?

3 As for our GOD, he is in heauen: he hath done whatsoeuer pleased hym.

4 Their idolles are siluer and golde: euen the worke of mens handes.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they, and smel not.

7 They haue handes and handle not, feete haue they, and walke not: neither speake they through their throte.

8 They that make them are like vnto them: and so are al suche as put their trust in them.

9 But thou house of Israel, trust thou in the Lorde: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.

12 The Lorde hath ben mindfull of vs, and he shal blesse vs: euen he shal blesse the house of Israel, he shal blesse the house of Aaron.

13 He shall bleſſe them that feare the Lorde: both ſmal and great.

14 The Lorde shall encreaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lorde: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he geuen to the children of men.

17 The dead prayſe not thee, O Lord: neither all they that goe downe into the ſilence.

18 But we wyll prayſe the Lorde: from this tyme forth for euermore. Prayſe the Lorde.

Dilexi quoniam. Pſalm.cxvi.

Morning prayer.

1 I Am well pleaſed: that the Lorde hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therfore wyl I cal vpon him as long as I lyue.

3 The ſnares of death compaſſed me rounde about: and the paynes of hell gate holde vpon me.

4 I ſhall fynde trouble and heauyneſſe, and I ſhall call vpon the name of the Lord: O Lord I beſeche thee deliuer my ſoule.

5 Gratious is the Lord, and righteous: yea, our God is mercyfull.

6 The Lorde preſerueth the ſimple: I was in miſerie, and he helped me.

7 Turne agayne then vnto thy reſt, O my ſoule: for the Lorde hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: myne eyes from teares, & my feete

from

from fallyng.

9 I wyll walke before the Lorde: in the lande of the liuing.

10 I beleued, and therfore wyl I speake, but I was sore troubled: I sayde in my haste, all men are lyers.

11 What reward shal I geue vnto the Lorde for al the benefites that he hath done vnto me?

12 I wyl receiue the cup of saluation: and cal vpon the name of the Lorde.

13 I wyl pay my vowes nowe in the presence of al his people: ryght deare in the syght of the Lorde is the death of his saintes.

14 Beholde (O Lorde) howe that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bones in sunder.

15 I will offer to thee the sacrifice of thanke-geuyng: and wyll call vpon the name of the Lorde.

16 I wyll pay my vowes vnto the Lorde in the syght of al his people: in the courtes of the Lordes house, euen in the middest of thee, O Hierusalem. Prayse the Lorde.

Laudate dominum. psalm.cxvi.

1 O Prayse the Lorde al ye gentyles: prayse hym al ye nations.

2 For his mercifull kyndnesse is euer more and more towardes vs: and the trueth of the Lorde endureth for euer. Prayse the Lorde.

Confitemini domino. pſal.cxviii.

1 O Geue thankes vnto the Lorde, for he is gracious: because his mercie endureth for euer.

2 Let Iſrael nowe confeſſe that he is gratious: and that his mercy endureth for euer.

3 Let the house of Aaron nowe confeſſe: that his mercy endureth for euer.

4 Yea, let them nowe that feare the Lord confeſſe: that his mercy endureth for euer.

5 I called vpon the Lorde in trouble: and the Lorde hearde me at large.

6 The Lorde is on my ſyde: I wyl not feare what man doth vnto me.

7 The Lorde taketh my part with them that helpe me: therefore shal I ſee my deſyre vppon mine enimies.

8 It is better to truſt in the Lorde: then to put any confidence in man.

9 It is better to truſt in the Lorde: then to put any confidence in princes.

10 All nations compaſſed me rounde about: but in the name of the Lorde wyll I deſtroy them.

11 They kept me in on euery ſide, they kept me in (I ſay) on euery ſyde: but in the name of the Lorde I wyl deſtroy them.

12 They came about me like Bees, and are extinct, euen as the fyre among the thornes: for in the name of the Lorde I wyl deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fal: but the Lorde was my helper.

14 The Lorde is my ſtrength and my ſong:

and

and is become my saluation.

15 The voyce of ioy and health is in the dwellinges of the righteous: the right hande of the Lorde bringeth mightie thinges to passe.

16 The right hande of the Lord hath the pre-eminence: the right hande of the Lorde bringeth mightie thinges to passe.

17 I shall not dye, but liue: and declare the workes of the Lorde.

18 The Lorde hath chastened and corrected me: but he hath not geuen me ouer vnto death.

19 Open me the gates of righteousnes: that I may go into them, & geue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shal enter into it.

21 I will thanke thee, for thou hast heard me, and art become my saluation.

22 The same stone which the buylders refused is become the head stone in the corner.

23 This is the Lordes doyng: and it is marueylous in our eyes.

24 This is the day which the Lord hath made we wyl reioyce and be glad in it.

25 Helpe me nowe, O Lorde: O Lord sende vs nowe prosperitie.

26 Blessed be he that commeth in the name of the Lord: we haue wyshed you good lucke, ye that be of the house of the Lorde.

27 God is the Lorde which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the aulter.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O geue

29 O geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psalm cxix.

Euenyng prayer.

1 BLessed are thole that are vndefiled in the way: and walke in the law of the Lord.

2 Blessed are they that kepe his testimonies: & seke him with their whole hart.

3 For they which do no wickednesse, walke in his wayes.

4 Thou hast charged: that we shal diligently keepe thy commaundementes.

5 O that my wayes were made so direct: that I myght keepe thy statutes.

6 So shal I not be confounded: while I have respect vnto al thy commaundementes.

7 I wil thanke thee with an vnfayned hart: when I shall have learned the ordinaunces of thy righteousnesse.

8 I wyl kepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

1 WHerwithal shal a young man cleanse his way: euen by ruling him selfe after thy worde.

2 With my whole hart, have I sought thee: O let me not goe wrong out of thy commaundementes.

3 Thy wordes have I hid within mine hart: that I should not sinne against thee.

4 Blessed art thou, O Lorde: O teache me thy statutes.

5 With

5 With my lippes haue I ben tellyng: of all the iudgementes of thy mouth.

6 I haue had as great delyte in the way of thy testimonies: as in al maner of riches.

7 I wyll talke of thy commaundementes: and haue respect vnto thy wayes.

8 My delyte shalbe in thy statutes: and I wyll not forget thy worde.

Retribue seruo tuo.

1 O Do well vnto thy seruaunt: that I may lyue and keepe thy worde.

2 Open thou myne eyes: that I may see the wonderous thynges of thy lawe.

3 I am a straunger vpon earth: O hyde not thy commaundementes from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgementes.

5 Thou hast rebuked the proude: and cursed are they that doo erre from thy commaundementes.

6 O turne from me shame and rebuke: for I haue kepe thy testimonies.

7 Princes also did sit and speake against me: but thy seruaunt is occupyed in thy statutes.

8 For thy testimonies are my delyght: and my counsellers.

Adhesit pauimento.

1 My soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

2 I haue knowledged my waies: and thou heardest

heardest me: O teache me thy statutes.

3 Make me to understande the way of thy commaundementes: and so shall I talke of thy wonderous worckes.

4 My soule melteth away for very heauinesse comforte thou me accordyng vnto thy worde.

5 Take from me the way of lying: and cause thou me to make muche of thy lawe.

6 I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

7 I haue spoken vnto thy testimonies: O Lorde confounde me not.

8 I will run the way of thy commaundementes: when thou hast set my hart at libertie.

Legem pone.

1 TEache me, O Lord, the way of thy statutes: and I shal kepe it vnto the end.

Morning prayer.

2 Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole hart.

3 Make me to goe in the path of thy commaundementes: for therein is my desire.

4 Encline my hart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

6 O stablishe thy worde in thy seruaunt: that I may feare thee.

7 Take away the rebuke that I am afrayde of: for thy iudgementes are good.

8 Beholde, my delyght is in thy commaundementes: O quicken me in thy righteousnesse.

Et veniat super me.

2 LEt thy louyng mercy come also vnto me, O Lorde: euen thy saluation, according vnto thy worde.

2 So shall I make answere vnto my blasphemers: for my trust is in thy worde.

3 O take not the worde of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.

4 So shall I alwaye kepe thy lawe: yea for euer and euer.

5 And I wyll walke at libertie: for I seeke thy commaundementes.

6 I wyl speake of thy testimonies also, euen before kynges: and wyl not be ashamed.

7 And my delyte shalbe in thy commaundementes: which I haue loued.

8 My handes also wyl I lyft vp vnto thy commaundementes, whiche I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

1 O Thinke vpon thy seruaunt, as concerning thy worde: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proude haue had me exceedingly in derision: yet haue I not shrunken from thy lawe.

4 For I remembred thine euerlasting iudgementes, O Lorde: and receiued comfort.

5 I am horribly afrayd: for the vngodly that

fall

Lorlake thy lawe.

6 Thy statutes haue been my songes: in the house of my pylgrimage.

7 I haue thought vpon thy name, O Lorde, in the nyght season: and haue kept thy lawe.

8 This I had: because I kept thy commaundementes.

Portio mea domine.

1 THou art my portion, O Lorde: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole hart: O be mercyfull vnto me, accordyng vnto thy worde.

3 I called myne owne waies to remembraunce: and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the tyme: to keepe thy commaundementes.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

6 At mydnyght I wyll ryse to geue thankes vnto thee: because of thy ryghteous iudgementes.

7 I am a companion of all them that feare thee: and keepe thy commaundementes.

8 The earth, O Lorde, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

1 O Lorde, thou hast dealt graciously with thy seruaunt: according vnto thy worde.

2 O learne me true vnderstandyng and

knowe

knowledge: for I haue beleeued thy commaundementes.

3 Before I was troubled, I went wrong: but nowe haue I kept thy worde.

4 Thou art good and gratious: O teache me thy statutes.

5 The proude haue imagined a lye agaynst me: but I wyll keepe thy commaundementes with my whole hart.

6 Theyr hart is as fat as brawne: but my delyte hath been in thy lawe.

7 It is good for me that I haue ben in trouble: that I may learne thy statutes.

8 The lawe of thy mouth is dearer vnto me then thousandes of golde and syluer.

Manus tuæ facerunt me.

1 THy handes haue made me, and fashioned me: O geue me vnderstandyng, that I may learne thy commaundementes. Euenyng prayer.

2 They that feare thee, wyll be glad when they see me: because I haue put my trust in thy worde.

3 I knowe (O Lorde) that thy iudgementes are ryght: and that thou of very faythfulnesse hast caused me to be troubled.

4 O let thy mercyfull kyndnesse be my comfort: accordyng to thy worde vnto thy seruaunt.

5 O let thy louyng mercies come vnto me, that I may lyue: for thy lawe is my delyte.

6 Let the proude be confounded, for they go wickedly about to destroy me: but I wyll be occupied

occupied in thy commaundementes.

7 Let such as feare thee, and have knowen thy testimonies: be turned vnto me.

8 O let my hart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

1 MY soule hath longed for thy saluation: and I have a good hope because of thy worde.

2 Myne eyes long for thy worde: saying, O when wylt thou comfort me?

3 For I am become like a bottell in the smoke: yet do I not forget thy statutes.

4 Howe many are the dayes of thy seruaunt: when wylt thou be auenged of them that persecute me?

5 The proude have digged pitts for me: which are not after thy lawe.

6 All thy commaundementes are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

8 O quicken me after: thy louyng kyndnesse: and so shal I kepe the testimonies of thy mouth.

In eternum domine.

1 O Lorde, thy worde endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abydeth.

3 They continue this day according to thyne

ordy-

ordinaunce: for al thynges serue thee.

4 If my delyght had not been in thy lawe: I shoulde have perysshed in my trouble.

5 I wyl neuer forget thy commaundements: for with them thou hast quickened me.

6 I am thyne, oh saue me: for I have sought thy commaundementes.

7 The vngodly layde wayte for me to destroy me: but I wyl consyder thy testimonies.

8 I see that al thynges come to an ende: but thy commaundement is exceedyng brode.

Quomodo dilexi.

1 LOde, what love have I vnto thy lawe? al the day long is my studie in it.

2 Thou through thy commaundementes hast made me wyser then myne enemies: for they are euer with me.

3 I have more vnderstandyng then my teachers: for thy testimonies are my studie.

4 I am wyser then the aged: because I kepe thy commaundementes.

5 I have refrayned my feete from euery euyl way: that I may keepe thy woorde.

6 I have not shronke from thy iudgementes: for thou teachest me.

7 O howe sweete are thy woordes vnto my throte: yea sweeter then honie vnto my mouth.

8 Through thy commaundementes I get vnderstandyng: therefore I hate al wicked wayes.

Lucerna pedibus meis.

1 THY woorde is a lanterne vnto my feete: and a lyght vnto my pathes. Mornyng prayer.

2 I haue swoꝛne, and am stedfastly purposed: to keepe thy ryghteous iudgementes.

3 I am troubled aboue measure: quicken me (O Loꝛde) accoꝛdyng to thy woꝛde.

4 Let the freewyll offerynges of my mouth pleale thee, O Loꝛde: and teache me thy iudgementes.

5 My soule is alway in my hande: yet doo I not forget thy lawe.

6 The vngodly haue layd a snare foꝛ me: but yet I swarued not from thy commaundements.

7 Thy testimonies haue I claymed as myne heritage foꝛ euer: and why? they are the very ioy of my hart.

8 I haue applied my harte to fulfyll thy statutes alway: euen vnto the ende.

Iniquos odio habui.

1 I Hate them that imagine euyll thynges: but thy lawe doo I loue.

2 Thou art my defence and shielde: and my trust is in thy woꝛde.

3 Away from me ye wicked: I wyl keepe the commaundementes of my God.

4 O stablyshe me accoꝛdyng vnto thy woꝛde, that I may lyue: and let me not be disappoynted of my hope.

5 Holde thou me vp, and I shalbe safe: yea my delyght shalbe euer in thy statutes.

6 Thou hast troden downe al them that depart from thy statutes: foꝛ they imagine but deceyte.

7 Thou puttest away all the vngodly of the earth lyke drosse: therefore I loue thy testimonies.

8 My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

1 I Deale with the thyng that is lawfull and ryght: O geue me not ouer vnto myne oppressours.

2 Make thou thy seruaunt to delyght in that whiche is good: that the proude doo me no wrong.

3 Myne eyes are wasted away with looking for thy healthe: and for the woorde of thy righteousnesse.

4 O deale with thy seruaunt accordyng vnto thy louyng mercie: and teache me thy statutes.

5 I am thy seruant, O graunt me vnderstandyng: that I may knowe thy testimonies.

6 It is tyme for thee Lorde to lay to thyne hande: for they haue destroyed thy lawe.

7 For I loue thy commaundementes: aboue golde and precious stone.

8 Therfore holde I strayte all thy commaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

1 THy testimonies are woonderful: therfore doeth my soule keepe them.

2 When thy woorde goeth foorth: it geueth lyght and vnderstandyng vnto the simple.

3 I opened my mouth, & drewe in my breath:

thy my delyght was in thy commaundementes.

4 O loke thou vpon me, and be merciful vnto me: as thou vsest to doo vnto those that loue thy name.

5 Order my steppes in thy worde: and so shal no wickednesse haue dominion ouer me.

6 O delyuer me from the wrongful dealinges of men: and so shall I keepe thy commaundementes.

7 Shewe the lyght of thy countenance vpon thy seruaunt: and teache me thy statutes.

8 Myne eyes gushe out with water: because men keepe not thy lawe.

Iustus es domine.

1 RYghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commaunded: are exceedyng ryghteous and true.

3 My zeale hath euen consumed me: because myne enimies haue forgotten thy woordes.

4 Thy woorde is tryed to the vttermost: and thy seruaunt loueth it.

5 I am small, and of no reputation: yet doo not I forget thy commaundementes.

6 Thy ryghteousnesse is an euerlastyng ryghteousnesse: and thy lawe is the truetly.

7 Trouble and heauinesse hath taken holde vpon me: yet is my delyght in thy commaundementes.

8 The ryghteousnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shal lyue.

Clamaui

Clamaui in toto corde meo.

1 I Cal with my whole hart: heare me, O Lorde, I wyl keepe thy statutes. Euenyng prayer.

2 Yea, euen vpon thee doo I cal: helpe me, and I shall keepe thy testimonies.

3 Early in the morynyng doo I cry vnto thee: for in thy woorde is my trust.

4 Myne eyes preuent the nyght watches: that I myght be occupied in thy woordes.

5 Heare my voyce (O Lord) accordyng vnto thy louyng kyndenesse: quicken me accordyng as thou art woont.

6 They drawe nygh that of malice persecute me: and are farre from thy lawe.

7 Be thou nygh at hande, O Lorde: for all thy commaundementes are true.

8 As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

1 O Consyder myne aduersitie, and delyuer me: for I doo not forget thy lawe.

2 Auenge thou my cause, and delyuer me: quicken me accordyng vnto thy woorde.

3 Health is farre from the vngodly: for they regarde not thy statutes.

4 Great is thy mercie, O Lord: quicken me as thou art woont.

5 Many there are that trouble me, and persecute me: yet doo I not swarue from thy testimonies.

6 It greeueth me when I see the transgres-

sours: because they keepe not thy lawe.

7 Consyder, O Lorde, howe I loue thy commaundementes: O quicken me accordyng to thy louyng kyndenesse.

8 Thy worde is true from euerlastyng: all the iudgementes of thy ryghteousnesse endure for euermore.

Principes persecuti sunt.

1 PRinces haue persecuted me without a cause; but my hart standeth in awe of thy woordes.

2 I am as glad of thy woorde: as one that fyndeth great spoyles.

3 As for lies I hate and abhorre them: but thy lawe doo I loue.

4 Seuen tymes a day doo I prayse thee: because of thy ryghteous iudgementes.

5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.

6 Lord I haue looked for thy sauyng health: and doone after thy commaundementes.

7 My soule hath kept thy testimonies: and loued them exceedyngly.

8 I haue kept thy commaundementes and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

1 LEt my complaynt come before thee, O Lorde: geue me vnderstandyng accordyng to thy woorde.

2 O let my supplication come before thee: deliuer me accordyng to thy woorde.

3 My lyppes shal speake of thy prayse: when thou hast taught me thy statutes.
4 Yea my tongue shal syng of thy worde: for all thy commaundementes are ryghteous.
5 Let thyne hand helpe me: for I haue chosen thy commaundementes.
6 I haue longed for thy sauyng health, O Lorde: and in thy lawe is my delyght.
7 Oh let my soule lyue, & it shal prayse thee: and thy iudgementes shal helpe me.
8 I haue gone astray lyke a shepe that is lost: oh seeke thy seruaunt, for I doo not forget thy commaundementes.

Ad dominum cum. psalm. Cxx.

1 IN my trouble, I called vpon the Lorde: & he heard me. Mornyng prayer.
2 Delyuer my soule, O Lorde, from lying lyppes: and from a deceytefull tongue.
3 What rewarde shalbe geuen or doone vnto thee thou false tongue: euen myghtie & sharpe arrowes, with hot burnyng coales.
4 Woe is me that I am constrayned to dwel with Mesech: and to haue myne habitation among the tentes of Cedar.
5 My soule hath long dwelt among them: that be enimyes vnto peace.
6 I labour for peace: but when I speake vnto them thereof, they make them readie to battayle.

Leuaui oculos. Psalm.Cxxi.

1 I Wyll lyft vp myne eyes vnto the hylles: from whence commeth my helpe.

2 My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

3 He wyll not suffer thy foote to be moued: and he that keepeth thee wyl not sleepe.

4 Beholde, he that keepeth Israel: shal neither slumber nor sleepe.

5 The Lord him selfe is thy keeper: the Lord is thy defence vpon thy ryght hande.

6 So that the Sunne shal not burne thee by day: neyther the Moone by nyght.

7 The Lorde shal preserue thee from al euyl: yea it is euen he that shal keepe thy soule.

8 The Lorde shal preserue thy going out, and thy commyng in: from this tyme forth, for euermore.

Letatus sum. Psalm.Cxxij.

1 I Was glad when they sayde vnto me: we wyll goe into the house of the Lorde.

2 Our feete shal stande in thy gates: O Hierusalem.

3 Hierusalem is buylded as a citie: that is at vnitie in it selfe.

4 For thyther the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to geue thankes vnto the name of the Lorde.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shal prosper that loue thee.

7 Peace

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I wyl wyshe thee prosperitie.

9 Yea, because of the house of the Lorde our God: I wyl seeke to doo thee good.

Ad te leuaui. psalm.Cxxiii.

1 VNto thee I lift I vp myne eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruantes looke vnto the hand of their maisters, and as the eyes of a mayden vnto the hande of her maistresse: euen so our eyes wayte vpon the Lord our God, vntyl he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is fylled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi quia. Psalm.Cxxiiii.

1 IF the Lorde hym selfe had not been on our syde: (nowe may Israel say) if the Lord hym selfe had not been on our syde when men rose vp against vs.

2 They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praysed be the Lorde: which hath not geuen

geuen vs ouer for a pray vnto their teethe.

6 Our soule is escaped, euen as a byrde out of the snare of the Fowler: the snare is broken, and we are delyuered.

7 Our helpe standeth in the name of the Lord which hath made heauen and earth.

Qui confidunt. Psalm.Cxxv.

1 THey that put their trust in the Lorde, shalbe euen as the mount Sion, which may not be remooued: but standeth fast for euer.

2 The hylles stande about Hierusalem: euen so standeth the Lorde rounde about his people, from this tyme forth for euermore.

3 For the rodde of the vngodly commeth not into the lot of the ryghteous: lest the ryghteous put their hande vnto wickednesse.

4 Doo wel, O Lord; vnto those that be good and true of hart.

5 As for suche as turne backe vnto their owne wickednesse: the Lorde shall leade them forth with the euyll doers, but peace shalbe vppon Israel.

In conuertendo. Psalm.Cxxvi.

Euenyng prayer.

1 WHen the Lorde turned again the captiuitie of Sion: they were like vnto them that dreame.

2 Then was our mouth fylled with laughter: and our tongue with ioy.

3 Then sayde they among the heathen: the Lorde hath doone great thynges for them.

4 Yea, the Lorde hath doone great thynges for

for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lorde: as the ryuers in the South.

6 They that sowe in teares: shal reape in ioy.

7 He that nowe goeth on his way weepyng, and beareth forth good seede: shall doubteles come agayne with ioy, and bryng his sheaues with hym.

Nisi dominus. Psalm. Cxxvii.

1 EXcept the Lorde buylde the house: their labour is but lost that buylde it.

2 Except the Lord kepe the citie: the watchman waketh but in vayne.

3 It is but lost labour that ye haste to ryse vp early, and so late take rest, and eate the bread of carefulnesse: for so he geueth his beloued sleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gyfte that commeth of the Lorde.

5 Lyke as the arrowes in the handes of the Gyaunt: euen so are the young children.

6 Happie is the man that hath his quyuer full of them: they shal not be ashamed when they speake with their enimies in the gate.

Beati omnes. Psalm. Cxxviii.

1 BLessed are all they that feare the Lorde: and walke in his wayes.

2 For thou shalt eate the labours of thyne handes: O well is thee, and happie shalt thou be.

3 Thy wyfe shalbe as the fruitful vine: vpon the walles of thyne house.

4 Thy children lyke the Olyue braunches: rounde about thy table.

5 Loe, thus shal the man be blessed: that feareth the Lorde.

6 The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.

7 Yea that thou shalt see thy children: and peace vpon Israel.

Sepe expugna. Psalm. Cxxix.

1 MAny a tyme haue they fought against me from my youth vp: (may Israel nowe say.)

2 Yea many a tyme haue they vexed me from my youth vp: but they haue not preuayled against me.

3 The Plowers plowed vpon my backe: and made long furowes.

4 But the righteous Lorde: hath hewen the snares of the vngodly in peeces.

5 Let them be confounded and turned backwarde: as many as haue euyl will at Sion.

6 Let them be euen as the graſſe growyng vpon the houſe toppes: whiche withereth afore it be plucked vp.

7 Wherof the mower fylleth not his hande: neither he that bindeth vp the sheaues his bosome.

8 So that they which goe by, say not so much as the Lorde prosper you: we wyshe you good lucke in the name of the Lorde.

De profundis. Psalm. CXXX.

1 OVT of the deepe haue I called vnto thee: (O Lord) Lord heare my voyce.

2 Oh let thyne eares consyder well: the voyce of my complaynt.

3 If thou Lorde wylt be extreame to marke what is done amysse: o Lord who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth wayte for hym: in his worde is my trust.

6 My soule fleeth vnto the Lord: before the morning watche, I say, before the morning watche.

7 O Israel trust in the Lorde, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psalm. CXXXI.

1 LOrde, I am not high minded: I haue no proude lookes.

2 I doo not exercise my selfe in great matters: whiche are to high for me.

3 But I refrayne my soule, and kepe it lowe, lyke as a chylde that is weaned from his mother: yea my soule is euen as a weaned chylde.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento

Memento domine. Psalm. Cxxxii.

Mornyng prayer.

1 LOrde remember Dauid: and all his trouble.

2 Howe he swate vnto the Lord: and vowed a vowe vnto the almyghtie God of Iacob.

3 I wyll not come within the tabernacle of my house: nor clymbe vp into my bed.

4 I wyll not suffer myne eyes to sleepe, nor myne eye lydde to slumber: neither the temples of my head to take any rest.

5 Lorde! I fynde out a place for the temple of the Lorde: an habitation for the myghtie God of Iacob.

6 Loe, we heard of the same at Ephrata: and founde it in the wood.

7 We wyll goe into his tabernacle: and fall lowe on our knees before his footestoole.

8 Aryse, O Lorde, into thy resting place: thou and the arke of thy strength.

9 Let thy Priestes be clothed with rygh-teousnesse: and let thy saintes synge with ioyfulnes.

10 For thy seruaunt Dauids sake: turne not away the presence of thyne annoynted.

11 The Lorde hath made a faithful othe vnto Dauid: and he shal not shrynke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children wyll keepe my couenaunt and my testimonies that I shall learne them: their children also shal sye vpon thy seate for euermore.

14 For the Lorde hath chosen Sion to be an habitation for him selfe: he hath longed for her.

15 Thys

15 This shalbe my rest for euer: here will I dwel, for I haue a delygde therein.

16 I will bleſſe her vittayles with encreaſe: and will ſatiſfie her poore with bread.

17 I will decke her Prieſtes with health: and her ſaintes ſhal reioyce and ſyng.

18 There ſhall I make the horne of Dauid to flouriſh: I haue ordeyned a lanterne for myne annoynted.

19 As for his enimies I ſhal clothe them with ſhame: but vpon hym ſelfe ſhall his crowne flouriſhe.

Ecce quam bonum. Pſal. Cxxxiii.

1 BEholde howe good and ioyful a thyng it is: brethren to dwel together in vnitie.

2 It is lyke the precious oyntment vpon the head, that ran downe vnto the bearde: euen vnto Aarons bearde, and went downe to the ſkyrtes of his clothyng.

3 Lyke as the dewe of Hermon: whiche fel vpon the hyl of Sion.

4 For there the Lord promyſed his bleſſyng: and lyfe for euermore.

Ecce nunc. Pſalm. Cxxxiiii.

1 BEholde (nowe) praiſe the Lorde: al ye ſeruauntes of the Lorde.

2 Ye that by nyght ſtande in the houſe of the Lorde: euen in the courtes of the houſe of our God.

3 Lyft vp your handes in the ſanctuarie: and praiſe the Lorde.

4 The Lorde that made heauen and earth: geue thee blessyng out of Sion.

Laudate nomen. Psalm. CXXXV.

1 O Prayse the Lorde, laude ye the name of the Lord: prayse it, O ye seruauntes of the Lorde.

2 Ye that stande in the house of the Lord: in the courtes of the house of our God.

3 O prayse the Lorde, for the Lord is gracious: O syng prayses vnto his name, for it is louely.

4 For whych the Lorde hath chosen Iacob vnto hym selfe: and Israel for his owne possession.

5 For I knowe that the Lorde is great: and that our Lorde is aboue all gedds.

6 What so euer the Lorde pleased, that dyd he in heauen and in earth: and in the sea, and in all deepe places.

7 He bryngeth forth the cloudes from the endes of the worlde: and sendeth forth lyghtenynges with the rayne, bryngyng the wynde out of his treasures.

8 He smote the fyrst borne of Egypt: both of man and beast.

9 He hath sent tokens and woonders into the myddest of thee, O thou lande of Egypt: vpon Pharao, and al his seruauntes.

10 He smote diuers nacions: and slue myghtie kynges.

11 Sehon kyng of the Amorites, and Og the kyng of Basan: and all the kyngdomes of Canaan.

12 And gaue their land to be an heritage: euen

an heritage vnto Israel his people.

13 Thy name, O Lorde, endureth for euer: so doth thy memorial, O Lorde, from one generation to another.

14 For the Lorde wyll auenge his people: and be gracious vnto his seruauntes.

15 As for the images of the Heathen, they are but syluer and golde: the worke of mennes handes.

16 They haue mouthes and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Prayse the Lorde ye house of Israel: prayse the Lorde ye house of Aaron.

20 Prayse the Lorde ye house of Leui: ye that feare the Lorde, prayse the Lorde.

21 Praysed be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. psal.cxxxvi.

1 O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Euenyng prayer.

2 O geue thankes vnto the God of all Gods: for his mercy endureth for euer.

3 O thanke the Lorde of all Lordes: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wysedome made the heauens: for his mercy endureth for euer.
6 Which laid out the earth aboue the waters: for his mercy endureth for euer.
7 Whiche hath made great lyghtes: for his mercy endureth for euer.
8 The Sunne to rule the day: for his mercy endureth for euer.
9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.
10 Which smote Egypt with their first borne: for his mercy endureth for euer.
11 And brought out Israel from among them: for his mercy endureth for euer.
12 With a mighty hande and stretched out arme: for his mercy endureth for euer.
13 Whiche diuided the red sea in two partes: for his mercy endureth for euer.
14 And made Israel to goe through the middest of it: for his mercy endureth for euer.
15 But as for Pharao and his host, he ouerthrewe them in the red sea: for his mercy endureth for euer.
16 Which led his people through the wyldernesse: for his mercy endureth for euer.
17 Which smote great kinges: for his mercy endureth for euer.
18 Yea, and slue mightie kinges: for his mercy endureth for euer.
19 Sehon kyng of the Amorites: for his mercy endureth for euer.
20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away theyr land for an heritage:
for his mercy endureth for euer.
22 Euen for an heritage vnto Israel his ser-
uaunt: for his mercy endureth for euer.
23 Whiche remembred vs when we were in
trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enimies:
for his mercy endureth for euer.
25 Whiche geueth foode to al flesshe: for his
mercy endureth for euer.
26 O geue thankes vnto the God of heauen:
for his mercy endureth for euer.
27 O geue thankes to the Lorde of Lordes:
for his mercy endureth for euer.

Super flumina. psalme cxxxvii.

1 BY the waters of Babylon we sate downe
and wept: when we remembred (thee)
O Sion.
2 As for our Harpes, we hanged them vp: vp-
on the trees that are therein.
3 For they that led vs away captiue, required
of vs then a song and melodie in our heauinesse:
sing vs one of the songes of Sion.
4 Howe shal we sing the Lordes song: in a
straunge lande.
5 If I forget thee, O Hierusalem: let my
right hande forget her cunnyng.
6 If I do not remember thee, let my tongue
cleaue to the roofe of my mouth: yea, yf I pre-
ferre not Hierusalem in my myrth.
7 Remember the children of Edom, O Lord,
in the day of Hierusalem: how they said, downe

with it, downe with it, euen to the grounde.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be, that taketh thy children and throweth them agaynst the stones.

Confitebor tibi. Psalm. Cxxxviii.

1 I Wyll geue thankes vnto thee, O Lorde, with my whole hart: euen before the Gods wyll I sing prayse vnto thee.

2 I wyll worshyp towarde thy holy temple, and prayse thy name, because of thy louyng kindnesse and trueth: for thou hast magnified thy name, and thy worde aboue all thynges.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the kinges of the earth shall prayse thee, O Lorde: for they haue hearde the wordes of thy mouth.

5 Yea, they shal sing in the wayes of the lorde: that great is the glory of the Lorde.

6 For though the Lorde be hygh, yet hath he respect vnto the lowly: as for the proude he beholdeth them a farre of.

7 Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretche forth thine hande vpon the furiousnesse of mine enimies, and thy ryght hande shall saue me.

8 The Lorde shal make good his louing kindnesse towarde me: yea thy mercy, O Lorde, endureth for euer, dispise not then the woorkes of thyne owne handes.

Domine probasti. psalme.cxxxix.

1 O Lorde thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughtes long before. Mornyng prayer.

2 Thou art about my path, and about my bedde: and spyest out al my wayes.

3 For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

4 Thou hast fashioned me behind and before: and layde thyne hande vpon me.

5 Suche knowledge is too woonderful and excellent for me: I can not attayne vnto it.

6 Whither shal I goe then from thy spirite? or whither shal I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wynges of the morning: and remayne in the vttermost partes of the sea.

9 Euen there also shall thy hande leade me: and thy ryght hande shal holde me.

10 If I say, peraduenture the darkenesse shal couer me: then shal my night be turned to day.

11 Yea the darknesse is no darknesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reynes are thyne: thou hast couered me in my mothers wombe.

13 I wyl geue thankes vnto thee, for I am fearefully and wonderfully made: marueylous are thy workes, and that my soule knoweth right wel.

14 My bones are not hid from thee: though

I be made secretly, and fashioned beneath in the earth.

15 Thyne eyes dyd see my substaunce, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 Howe deare are thy counsayles vnto me, O God: O howe great is the summe of them.

18 If I tel them, they are mo in number then the sande: when I wake vp, I am present with thee.

19 Wylt thou not slea the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thyne enimies take thy name in vayne.

21 Do not I hate them, O Lorde, that hate thee: and am I not greeued with those that rise vp agaynst thee?

22 Yea I hate them right sore: euen as though they were myne enimies.

23 Try me, O God, and seeke the grounde of my hart: proue me, and examine my thoughtes.

24 Looke well if there be any way of wickednesse in me: & leade me in the way euerlasting.

Eripe me domine. Psalm: Cxl.

1 DEliuer me, O Lord, from the euil man: and preserue me from the wicked man.

2 Whiche imagine mischeefe in their hartes: and stirre vp strife all the day long.

3 They haue sharpened their tongues lyke a Serpent: Adders poyson is vnder their lippes.

4 Keepe

4 Keepe me, O Lord, from the handes of the vngodly: preserue me from the wicked men, whiche are purposed to ouerthrowe my goynges.

5 The proude haue layde a snare for me, and spread a net abroade with cordes: yea, and set trappes in my way.

6 I sayde vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lorde.

7 O Lorde God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desyre, O Lord: let not his mischeuous imagination prosper, lest they be to proude.

9 Let the mischiefe of their owne lips fal vpon the head of them: that compasse me about.

10 Let whot burning coales fal vpon them: let them be cast into the fyre, and into the pyt, that they neuer ryse vp agayne.

11 A man ful of wordes shal not prosper vpon the earth: euyl shal hunte the wycked person to ouerthrowe hym.

12 Sure I am that the Lord wyl auenge the poore: and mayntayne the cause of the helpelesse.

13 The ryghteous also shall geue thankes vnto thy name: and the iust shall continue in thy syght.

Domine clamaui. psalm.cxli.

1 LOrde I cal vpon thee, haste thee vnto me: and consyder my voyce when I crye vnto thee.

2 Let my prayer be set foorth in thy sight, as

the incense: and let the lifting vp of my handes be an euening sacrifice.

3 Set a watche O Lorde before my mouth: and keepe the doore of my lippes.

4 O let not mine hart be enclined to any euil thing: let me not be occupied in vngodly workes, with the men that worke wickednes, lest I eate of such thynges as please them.

5 Let the righteous rather smite me frendly: and reproue me.

6 But let not their precious baulmes breake myne head: yea, I will pray yet agaynst their wickednesse.

7 Let their iudges be ouerthrown in stony places: that they may heare my wordes, for they are sweete.

8 Our bones lye scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But myne eyes looke vnto thee, O lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad dominum. Psal. cxlii.

Euenyng prayer.

1 I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lord dyd I make my supplication.

2 I powred out my complaynte before hym: and shewed hym of my trouble.

3 When

3 When my ſpirite was in heauineſſe thou knewest my path: in the way wherein I walked haue they priuily layd a ſnare for me.

4 I looked alſo vpon my ryght hand: and ſee there was no man that woulde knowe me.

5 I had no place to flee vnto: and no man cared for my ſoule.

6 I cryed vnto thee, O Lord, and ſayde: thou art my hope, and my portion in the lande of the lyuing.

7 Conſyder my complaynt: for I am brought very lowe.

8 O deliuer me from my perſecutours: for they are to ſtrong for me.

9 Bryng my ſoule out of pryſon, that I may geue thankes vnto thy name: whiche thyng yf thou wylt graunt me, then ſhall the ryghteous reſort vnto my company.

Domine exaudi. pſal.cxliii.

1 HEare my prayer, O Lorde, and conſyder my deſyre: hearken vnto me for thy trueth and ryghteouſneſſe ſake.

2 And enter not into iudgement with thy ſeruaunt: for in thy ſyght ſhall no man liuyng be iuſtified.

3 For the enimie hath perſecuted my ſoule, he hath ſmitten my life downe to the grounde: he hath layde me in the darkeneſſe, as the men that haue ben long dead.

4 Therefore is my ſpirite vexed within me: and my hart within me is deſolate.

5 Yet do I remember the tyme paſt, I muſe vpon

vpon all thy woorkes: yea I exercise my selfe in the woorkes of thy handes.

6 I stretche foorth my handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

7 Heare me, O Lorde, and that soone, for my spirite wareth faynt: hyde not thy face from me lest I be lyke vnto them that go downe into the pyt.

8 O let me heare thy louing kyndnesse betymes in the morneyng, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from myne enimies: for I flee vnto thee to hyde me.

10 Teache me to do the thyng that pleaseth thee, for thou art my God: let thy louyng spirite leade me foorth into the lande of ryghteousnesse.

11 Quicken me, O Lorde, for thy names sake: and for thy ryghteousnesse sake bryng my soule out of trouble.

12 And of thy goodnesse slea myne enimies, and destroy all them that vexe my soule: for I am thy seruaunt.

Morning prayer.

Benedictus dominus. Psalm cxliiii.

1 BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder me.

3 Lorde what is man that thou hast such respect vnto hym: or the sonne of man that thou

so

so regardest hym?

4 Man is lyke a thing of nought: his tyme passeth away lyke a shadowe.

5 Bowe thy heaueus, O Lord, & come downe: touch the mountaynes, and they shall smoke.

6 Cast foorth thy lyghtning, and teare them: shoote out thyne arrowes, and consume them.

7 Sende downe thyne hande from aboue: deliuer me, and take me out of the great waters, from the hande of straunge chyldren.

8 Whose mouth talketh of vanitie: and their ryght hande is a ryght hande of wickednesse.

9 I wyll syng a newe song vnto thee, O God: and sing prayses vnto thee vppon a ten stringed Lute.

10 Thou that geuest victory vnto kynges: and hast deliuered Dauid thy seruaunt from the peryll of the swoorde.

11 Saue me and deliuer me from the hande of straunge chyldren: whose mouth talketh of vanitie, and their ryght hande is a ryght hande of iniquitie.

12 That our sonnes may grow vp as the yong plantes: and that our daughters may be as the pullished corners of the temple.

13 That our garners may be full & plenteous with all maner of store: that our sheepe may bryng foorth thousandes and ten thousandes in our streates.

14 That our Oxen may be stronge to labour, that there be no decay: no leadyng into captiuitie, and no complaynyng in our streates.

15 Happy are the people that are in suche a

case:

ease: yea blessed are the people whiche haue the Lorde for theyr God.

Exaltabo te deus. psalm cxlv.

1 I Wyl magnifie thee, O GOD, my kyng: and I wyl prayse thy name for euer and euer.

2 Euery day wil I geue thankes vnto thee: and prayse thy name for euer and euer.

3 Great is the Lord, and marueylous worthy to be praysed: there is no ende of his greatnesse.

4 One generation shal praise thy woorkes vnto another: and declare thy power.

5 As for me I wil be talking of thy worshyp: thy glory, thy prayse, and woonderous woorkes.

6 So that men shall speake of the myght of thy marueylous actes: and I wil also tel of thy greatnesse.

7 The memoriall of thyne abundaunt kyndnesse shalbe shewed: and men shall syng of thy ryghteousnesse.

8 The Lorde is gratious and mercyful: long sufferyng, and of great goodnesse.

9 The Lorde is louing vnto euery man: and his mercie is ouer al his woorkes.

10 All thy woorkes prayse thee, O Lord: and thy saintes geue thankes vnto thee.

11 They shewe the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kyngdome: myght be knowen vnto men.

13 Thy kingdome is an euerlastyng kyngdome:

downe: and thy dominion endureth throughout all ages.

14 The Lorde vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wayte vpon thee, O Lorde: and thou geuest them their meat in due season.

16 Thou openest thyne hande: and fillest all thinges lyuyng with plenteousnesse.

17 The Lorde is ryghteous in all his wayes: and holy in all his workes.

18 The Lorde is nygh vnto all them that call vpon hym: yea all suche as cal vpon hym faythfully.

19 He wyll fulfyl the desire of them that feare hym: he also wyll heare their crye, and wyll helpe them.

20 The Lorde preserueth all them that loue hym: but scattereth abroade all the vngodly.

21 My mouth shall speake the prayse of the Lorde: and let all flesshe geue thankes vnto his holy name for euer and euer.

Lauda anima mea. psalm. cxlvi.

1 PRayse the Lorde, O my soule, whyle I lyue wyl I prayse the Lorde: yea as long as I haue any being I wyll syng prayses vnto my God.

2 O put not your trust in princes, nor in any chyld of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne agayne to his earth: and then all his thoughtes perishe.

4 Blessed is he that hath the God of Jacob for

for his helpe: and whose hope is the Lorde his God.

5 Which made heauen and earth, the sea, and all that therein is: whiche keepeth his promise for euer.

6 Which helpeth them to ryght that suffer wrong: which feedeth the hungry.

7 The Lorde looseth men out of prison: the Lorde geueth sight to the blinde.

8 The Lorde helpeth them that are fallen: the Lorde careth for the ryghteous.

9 The Lorde careth for the straungers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

10 The Lorde thy God, O Sion, shalbe kyng for euermore: and throughout al generations.

Laudate dominum. Psalm cxlvii

Euenyng prayer.

1 O Prayse the Lorde, for it is a good thyng to syng prayses vnto our God: yea a ioyful and pleasaunt thyng is it to be thankful.

2 The Lord doth builde vp Hierusalem: and gather togeather the outcastes of Israel.

3 He healeth those that are broken in hart: and geueth mydicine to heale theyr sickenesse.

4 He telleth the number of the starres: and calleth them al by theyr names.

5 Great is our Lord, and great is his power: yea and his wysedome is infinite.

6 The Lorde setteth vp the meeke: and bringeth the vngodly downe to the grounde.

7 O sing vnto the Lord with thankes geuing: syng

syng prayse vpon the Harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaynes, and herbe for the vse of men.

9 Which geueth fodder vnto the cattell: and feedeth the young Rauens that call vpon hym.

10 He hath no pleasure in the strength of an Horse: neither delighteth he in any mans legges.

11 But the Lordes delyght is in them that feare hym: and put their trust in his mercy.

12 Prayse the Lorde, O Hierusalem: prayse thy God O Sion.

13 For he hath made fast the barres of thy gates: & hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 He sendeth forth his commaundement vpon earth: and his worde runneth very swiftly.

16 He geueth snowe lyke woolle: and scatereth the hoare frost lyke ashes.

17 He casteth forth his yce lyke morsels: who is able to abyde his frost?

18 He sendeth out his worde, & melteth them: he bloweth with his wynde, & the waters flowe.

19 He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israel.

20 He hath not dealt so with any nation: neither haue the Heathen knowledge of his lawes.

Laudate dominum de Psalm. cxlviii.

1 O Prayse the Lord of heauen: prayse hym in the heyght.

2 Prayse

2 Prayse hym al ye Angels of his: prayse him all his hoaste.

3 Prayse hym Sunne and Moone: praise him all ye Starres and light.

4 Prayse hym all ye heauens: and ye waters that be aboue the heauens.

5 Let them prayse the name of the Lorde: for he spake the worde, and they were made, he commaunded, and they were created.

6 He hath made them fast for euer and euer: he hath geuen them a lawe whiche shall not be broken.

7 Prayse the Lorde vpon earth: ye Dragons, and all deepes.

8 Fire and hayle, snowe and vapours: winde and storme, fulfyllyng his worde.

9 Mountaynes and al hilles: fruiteful trees, and al Cedars.

10 Beastes and al cattel: wormes and feathered foules.

11 Kinges of the earth, & al people: princes, and al iudges of the worlde.

12 Young men and maydens, olde men and children, prayse the name of the Lorde: for his name only is excellent, and his praise aboue heauen and earth.

13 He shal exalt the horne of his people, all his saintes shal prayse hym: euen the children of Israel, euen the people that serueth him.

Cantate domino. Psalme cxlix.

1 O Sing vnto the Lord a newe song: let the congregation of saintes prayse hym.

2 Let

2 Let Israel reioyce in hym that made hym: and let the chyldren of Sion be ioyfull in their kyng.

3 Let them prayse his name in the daunce: let them syng prayses vnto hym with Tabret and Harpe.

4 For the Lorde hath pleasure in his people: and helpeth the meeke harted.

5 Let the Saintes be ioyfull with glorie: let them reioyce in their beddes.

6 Let the prayses of God be in their mouth: and a two edged swoorde in their handes.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kyngs in chaynes: and their nobles with lynckes of iron.

9 That they may be auenged of them, as it is wrytten: such honour haue al his saintes.

Laudate dominum. Psalm. C l.

1 O Prayse God in his holynesse: prayse hym in the fyrmament of his power.

2 Prayse hym in his noble actes: prayse hym accordyng to his excellent greatnesse.

3 Prayse hym in the sound of the Trumpet: prayse hym vpon the Lute and Harpe.

4 Prayse him in the Cymbales and daunces: prayse hym vpon the strynges and Pype.

5 Prayse him vpon the wel tuned Cymbales: prayse hym vpon the loude Cymbales.

6 Let euery thyng that hath breath: prayse the Lorde.

¶ FINIS.

¶ Certayne godly prayers *to be vsed for sundry purposes.*

¶ A prayer necessarie to be sayde at all tymes.

O Bountiful Jesu, O swete sauiour, O Christe the sonne of God, haue pitie vppon me, mercyfully heare me, and despise not my prayers. Thou hast created me of nothyng, thou hast redeemed me from the bondage of synne, death, & hel, nether with gold nor syluer, but with thy most precious body once offered vppon the crosse, & thyne owne blood shedde once for all for my raunsome, therefore caste me not away whom thou by thy great wysedome hast made, despise me not whom thou hast redeemed with suche a precious treasure, nor let my wickednesse destroy that whiche thy goodnes hath buylded: nowe whilest I liue, O Jesu haue mercie on me, for yf I dye out of thy fauour, it wyll be too late afterwarde to call for thy mercie: whylest I haue tyme to repent, looke vppon me with thy mercifull eyes, as thou diddest vouchsafe to looke vppon Peter thyne Apostle, that I may bewayle my synfull lyfe, obteyne thy fauour, and dye therein. I reknowledge that yf thou shouldest deale with me accordyng to very iustice, I haue deserued euerlasting death: Therefore I appeale to thy hygh throne of mercie, trusting to obteyne Gods fauour, not

for

for my merites, but for thy merites, O Jesu, who hast geuen thee selfe an acceptable sacrifice to thy father, to appease his wrath, and to bryng al synners truely repenting and amendyng their euyl lyfe, into his fauour agayne. Accept me, O Lorde, among the number of them that shalbe saued, forgeue me my synnes, geue me grace to leade a godly and innocent lyfe, graunt me thy heauenly wysedome, inspire my hart with fayth, hope, and charitie, geue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faythful vnto them that trust me, dealyng truely with all men, to lyue chastely in wedlocke, to abhorre adulterie, fornication, and al vncleanneſſe, to doo good after my power vnto all men, to hurt no man, that thy name be glorified in me duryng this present lyfe, and that I afterwarde may obteyne euerlastyng lyfe, through thy mercie, and the merites of thy passion.

Amen.

¶ Certayne godly *prayers for ſundry dayes.*

¶ Munday.

ALmyghtie God, the father of mercie, and God of all comforte, the whiche onely forgeueſt ſynne: forgeue vnto vs our ſynnes good Lorde, forgeue vnto vs our ſynnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy ghoſt we may haue power and ſtrength hereafter to reſiſt ſynne, by our ſauiour and Lorde Jeſus Chriſte. Amen.

¶ Tueſday.

O Lorde God, whiche deſpyſeſt not a contrite hart, and forgetteſt the ſynnes and wickedneſſe of a ſynner, in what houre ſo euer he doeth mourne and lament his olde manner of lyuyng: graunt vnto vs (O Lorde) true contrition of hart, that we may vehemently deſpiſe our ſynful lyfe paſt, and wholly be conuerted vnto thee, by our ſauiour and Lorde Jeſus Chriſte, Amen.

¶ Wedneſday.

O Mercifull father, by whoſe power and ſtrength we may ouercome our enimies both bodyly and ghoſtly: graunt vnto vs, O Lorde, that accordyng to our promyſe made in our baptiſme, we may ouercome the cheefe enimies of our ſoule, that is, the deſyres of the worlde, the pleaſures of the fleſhe, and the ſuggeſtions

geſtions of the wicked ſpirite: and ſo after, leade our lyues in holynesse and ryghteousnesse, that we may serue thee in spirite and trueth, and that by our sauiour and Lorde Iesus Christe. Amen.

¶ Thursday.

O Almyghtie and euerlastyng God, which not only geuest euery good and perfect gyft, but also encreasest those gyftes that thou hast geuen: we most humbly beseeche thee mercyfull God, to encrease in vs the gyft of fayth, that we may truely beleeue in thee, and in thy promises made vnto vs: and that neyther by our negligence, nor infyrmitie of the fleshe, nor by greeuousnesse of temptation, neyther by the subtyll crafte and assaultes of the deuyll, we be dryuen from fayth in the blood of our sauiour and Lorde Iesu Christe. Amen.

¶ Friday.

GRaunt vnto vs, O merciful God, we moste hartily beseeche thee, knowledge and true vnderstandyng of thy woorde, that all ignorannce expelled, we may knowe what thy wyll and pleasure is in all thynges, and howe to doo our duetie, and truely to walke in our vocation, and that also we may expresse in our liuing those thynges that we doo knowe, that we be not only knowers of thy woorde, good Lorde, but also be woorkers of the same: by our sauiour and Lorde Iesu Christ. Amen.

¶ Saturday.

O Almyghtie God, whiche hast prepared euerlastyng lyfe to all those that be thy fayth-

full ſeruauntes: graunt vnto vs, Lorde, ſure hope of the lyfe euerlaſtyng, that we beyng in this miſerable worlde, may haue ſome taſte and feelyng of it in our hartes, and that not by our deſerupng, but by the merites and deſerupng of our ſauiour and Lorde Jeſu Chriſte. Amen.

O Merciful God, our onely ayde, ſuccour and ſtrength at all tymes: graunt vnto vs, O Lorde, that in the tyme of proſperitie we be not proude, and ſo forget thee, but that with our whole power and ſtrength we may cleaue vnto thee, and in the tyme of aduerſitie, that we fall not into infidelitie and deſperation, but that alwayes with a conſtant fayth, we may cal for helpe vnto thee: graunt this, O Lorde, for our aduocate ſake, and ſauiour Jeſu Chriſte, Amen.

¶ Sunday.

O Almyghtie and mercyfull Lorde, whiche geueſt vnto thy elect people the holy ghoſt, as a ſure pledge of thy heauenly kyngdome: Graunt vnto vs, O Lorde thy holy ſpirite, that he may beare witneſſe with our ſpirite, that we be thy chyldren and heyres of thy kingdome, and that by the operation of this ſpirite, we may kyll all carnall luſtes, vnlawful pleaſures, concupiſcences, euyl affections contrary vnto thy wyll, by our ſauiour and Lorde Jeſu Chriſte, Amen.

¶ A prayer

¶ A prayer for truſt in God.

THE begynnyng of the fal of man, was truſt in him ſelfe. The begynnyng of the reſtoring of man, was diſtruſt in him ſelfe, and truſt in God. O moſte gracious and moſte wyſe guyde, our ſauiour Chriſte, whiche doeſt leade them the ryght way to immortall bleſſednesſe, whiche truely and vnfaignedly truſtyng in thee, commit them ſelues vnto thee: Graunt vs, that lyke as we be blynde and feeble in deede, ſo we may take and repute our ſelues, that we preſume not of our ſelues to ſee to our ſelues, but ſo farre to ſee, that alway we may haue thee before our eyes, to folowe thee beyng our guyde, to be redie at thy call moſte obediently, and to commit our ſelues wholly vnto thee, that thou whiche onely knoweſt the way, mayeſt leade vs the ſame way vnto our heauenly deſyres: To thee with the father and the holy ghoſte be glorie for euer. Amen.

(·.·)

¶ FINIS.

¶ A prayer to be sayde at the houre of death.

O Lorde Jesu, whiche art the onely healthe of al men lyuing, and the euerlasting lyfe of them whiche dye in fayth, I wretched synner geue and submit my selfe wholly vnto thy mooste blessed wyll: And I beyng sure that the thyng can not perysshe which is committed vnto thy mercie, wyllyngly nowe I leaue this frayle and wicked fleshe, in hope of the resurrection, which in better wyse shal restore it to me againe. I beseech thee most merciful Lord Jesus Christe, that thou wylt by thy grace make strong my soule agaynst al temptation, and that thou wylt couer and defende me with the buckler of thy mercie, agaynst all the assaultes of the deuyll. I see and knowledge that there is in my selfe no helpe of saluation, but al my confidence, hope, and trust, is in thy most merciful goodnes. I haue no merites nor good woorkes whiche I may alleage before thee. Of synnes and euyll woorkes (alas) I see a great heape, but through thy mercie I trust to be in the number of them to whom thou wylt not impute their sinnes, but take and accept me for ryghteous and iust, and to be the inheritour of euerlastyng lyfe. Thou mercyful Lord wast borne for my sake, thou dyddest suffer both hunger and thyrste for my sake, thou dyddest preach and teach, thou dyddest pray and fast for my sake, thou dyddest all good woorkes and deedes for my sake, thou sufferedst most greeuous paynes and tormentes for my sake: And fynally, thou gauest thy most precious body to dye, and

and thy blood to be shed on the crosse for my sake. Nowe most merciful sauiour, let al those things profyte me, whiche thou freely hast geuen me, that hast geuen thy selfe for me. Let thy blood cleanse and washe away the spottes and foulenes of my synnes. Let thy ryghteousnesse hyde and couer my vnryghteousnesse. Let the merites of thy passion and blood, be the satisfaction for my synnes. Geue me Lorde thy grace, that my fayth and saluation in thy blood wauer not in me, but euer be fyrme and constant, that the hope of thy mercie and lyfe euerlastyng neuer decay in me, that charitie ware not colde in me: fynally, that the weakenesse of my flesshe be not ouercome with the feare of death. Graunt me merciful sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may styl behold and looke vppon thee, that when death hath taken away the vse of my tongue and speache, yet that my hart may crye and say vnto thee, In manus tuas domine commendo spiritum meum. (that is to say) O Lorde into thy handes I geue and commit my soule.

Domine Iesu accipe spiritum meum. Lorde Iesu receyue my soule vnto thee. Amen.

FINIS.

Numerus ſecundum Hebræos.

A

119 Ad dominum cum tribularer.
24 Ad te domine leuaui.
27 Ad te domine clamaui.
122 Ad te leuaui.
28 Afferte domino.
77 Attendite populo.
48 Audite hæc omnes.

B

1 Beatus vir.
31 Beati quorum.
40 Beatus qui intelligit.
111 Beatus vir qui.
118 Beati immaculati.
127 Beati omnes qui.
37 Benedicam dominum.
84 Benedixiſti.
102 Benedicite omnia. 1.
103 Benedicite omnia. 2.
143 Benedictus dominus.
91 Bonum eſt confiteri.

C

95 Cantate domino. 1.
97 Cantate domino. 2.
148 Cantate domino. 3.
18 Cœli enarrant.
8 Confitebor. 1.
110 Confitebor. 2.
137 Confitebor. 3.
74 Confitebimur:

Confitemini

105 Confitemini domino. 1.
106 Confitemini domino. 2.
107 Confitemini domino. 3.
118 Confitemini domino. 4.
136 Confitemini domino. 5.
16 Conſerua me.
116 Credidi propter.
4 Cum inuocarem.

D

130 De profundis.
22 Deus deus meus.
44 Deus auribus.
94 Deus noſter refugium.
50 Deus deorum.
54 Deus in nomine.
60 Deus repuliſti.
63 Deus deus meus, ad te.
67 Deus miſereatur.
70 Deus in adiutorium.
72 Deus iudicium.
79 Deus venerunt.
82 Deus ſtetit in ſynagoga.
83 Deus quis ſimilis.
94 Deus vltionum.
109 Deus laudem.
116 Dilexi quoniam.
18 Diligam te.
110 Dixit dominus domino.
14 Dixit inſipiens. 1.
53 Dixit inſipiens. 2.
39 Dixi cuſtodiam.
36 Dixit iniuſtus.
8 Domine quid.

6 Domine ne in furore. 1.
38 Domine ne in furore. 2.
7 Domine deus meus in te.
8 Domine dominus noſter.
15 Domine quis habitabit.
21 Domine in virtute.
88 Domine deus ſalutis.
90 Domine refugium.
101 Domine exaudi.
131 Domine non eſt exal.
139 Domine probaſti.
141 Domine clamaui.
143 Domine exaudi.
23 Dominus regit me.
24 Domini eſt terra.
27 Dominus illuminatio.
93 Dominus regnauit deco.
97 Dominus regnauit exul.
99 Dominus regnauit iraſ.

E

134 Ecce nunc benedicite.
133 Ecce quam bonum.
59 Eripe me de inimicis.
140 Eripe me domine.
45 Eructauit cor.
145 Exaltabo te deus.
30 Exaltabo te domine.
55 Exaudi deus orationem.
61 Exaudi deus deprecationem.
64 Exaudi deus oratio. cum.
17 Exaudi domine iuſtitiam.
20 Exaudiat te dominus.

39 Expectans expectaui.
80 Exultate deo.
32 Exultate iusti.
67 Exurgat deus.

F

86 Fundamenta eius.

I

85 Inclina domine.
125 In conuertendo.
10 In domino confido.
113 In exitu Israel.
30 In te domine sperani, non
65 Iubilate deo.
99 Iubilate domino.
34 Iudica domine.
42 Iudica me deus.
25 Iudica me domine.
70 In te domine sperani, &c.

L

145 Lauda anima.
146 Lauda Hierusalem.
112 Laudate pueri.
116 Laudate dominum.
120 Leuaui oculos.
121 Letatus sum.
134 Laudate nomen.
146 Laudate dominum.
147 Laudate dominum de celis.
149 Laudate dominum in.

M

47 Magnus dominus.
50 Miserere mei .1.
55 Miserere mei deus quo. 2.

Miserere

57 Miserere mei deus. 3.
89 Misericordias.
101 Misericordiam et iudicium.
132 Memento domine.

N

37 Noli emulari.
62 Nonne deo.
76 Notus in Iudea.
115 Non nobis domine.
124 Nisi quia.
127 Nisi dominus.

O

47 Ommes gentes.

P

108 Paratum cor.

Q

2 Quare fremuerunt.
42 Quemadmodum.
52 Quid gloriaris.
73 Quam bonus Israel.
80 Qui regis Israel.
84 Quam dilecta.
91 Qui habitat
125 Qui confidunt.

S

12 Saluum me fac domine.
58 Si vere vtique.
69 Saluum me fac deus.
128 Sepe expugnauerunt
137 Super flumina.

T

65 Te decet hymnus.

Verbo

V
5 Verba mea.
10 Vt quid domine.
13 Vsquequo domine.
74 Vt quid deus.
77 Voce mea ad dominum.
95 Venite exultemus.
142 Voce mea ad dominum cla.

FINIS.

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